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But Lord how vnfitlie the text of Ieremie is wrasted againſt vs as though he had exhorted the Iewis to ſeke the peace of the Babilonians, by receyuing ſuch attires, rites and Ceremonies, as migh make them ſeme one people, and in one religion, with the Babiloniall Idolaters. And touching S. Paull, hit hath bene the cuſtome of the Chirch of God, to ſtriue for the treuth, euen to the death. Fynally S. Auguſtyn ſpekith of ciuill lawes, and not Ceremonies, which are profitable to ſuſtaine our liffe: and hurt not the religion of God.

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1 2 3 4 5
BRITISH 1 MUSEUM 2

The Fortresse of

Fathers, ernestlie defending the puritie of Religion, and Ceremonies, by the trew expositiō of certaine places of Scripture: against such as wold bring in an Abuse of Idol stouff, and of thinges indifferent, and do appoinct th'aucthority of Princes and Prelates larger then the trueth is.

Translated out of Latine into English for there sakes that vnderstand no Latine by

I. B.

ACTES, IX.

Saul, Saul why presecutest thou me. What art thou Lord? I am Iesus whome thou persecutest. It is hard for the to kick against the prickes: &c.

Go into the Citie and hit shalbe told the what thou shalt do.

M. D. LXVI.

The Names of the Fathers in this fortreſſe.

1 Sainct Ambroſe B. of Millane.
2 Theophilact. B. of Bulgaria.
3 Eraſmus Roterodame, the Peerle of this age.
4 Martine Bucer ſome time Reader of the Diuinite lector in Cambridg.
5 Peter Martyr ſomtime reder of the Diuinitie lector in oxford.
6 Iohn Epinus ſuperintendent of Hamburg.
7 Matthias Flacius Illyricus.
8 Philip Melancthon.
9 Iohn Alaſco, Baron of Poleland, and ſuperintendent of all the ſtraungers chirch in Englond.
10 Henry Bullinger.
11 Wolfgangus Muſculus Reder of Diuinitie in Berna.
12 Rodolphus Gualterus.

The places wheron thoſe fathers in this Forteresſe do ſtand.

In thold Teſtament.

The Iudges.

Peter Martyr vpon the.8.

The 1. Reg.

Peter Martyr vppon.18.

The 2 Reg.

Peter Martyr vppon 10. & 2.

The Places of the Newe Teſtament

In Matthevv.

Eraſmus vppon the.11.
Bucer vppon the.18.
Muſculus vppon the.22.
Philip Melancthon vppon.27.

Marc.

Rodolph. Gualter vppon.2.12.

Act.

Gualter vppon the.1.6.

Rom.

Peter Martyr vppon.13.
Philip Melancth. vppon.13, & 14.

1. Cor.

Ambroſe vppon the.7.
Theophilact vppon the.7,
Peter Martyr vppon the.7.

2. Cor.

Muſculus vppon the. 2.

Epheſ.

Martine Bucer vppon. 1.

Muſculus vppon. 2.

1. Pet.

Eraſmus annotac. vppon. 5.

In There tractesies.

Muſculus { in Chap. of Magiſtrates
in Chap. of Miniſter of the word.

Bullinger { in his Decade. 5. ſer. 9.
De orig. hæreſ. c. 6.

Iohn Alaſco
Iohn Epinus.
Matth. Flacius. } againſt the ſame thinges.

TO ALL SVCH AS VNFAInedly hate (in the zeale of a Godly loue) all monumentes, and remnauntes of Idolatrie. The translator wisheth perseueraunce into thend, through Christ Iesus.

***

THis hath allvvayes ben the practise and policie of the Fend, to trouble the Congregationes of Christe, (that haue receaued some strēgth in Doctrine,) vvith the questions of Ceremonies, of thinges indifferent, and Dominion: as a meane vvherby he often doeth assuredly preuaile, vvhylest that the brethern only regardinge the direct Doctrine of faith, do littel attend that these thinges in there vse, touch and concerne often times, the first table, but alvvayes the second, and so in regard of the second, also the first. As in Corinth it did appere in Paul's time, and sithene in diuers ages. By practisinge of vvhich deuise, he thinc̄eth novv (onles God help vs) to ouerthrovve the vvorke of God begon emongest vs in England. Against vvhich daunger it behoueth all men, as in a commune al arme, to put forth him self, to serue But for as much, as it hath hether to ben reported, that this is but a particuler combate against the Ministers of London: I haue here translated into our English speache, the Iudgements of certaine fathers beynge on those Ministers side. To this intent, that both trueth of

Religion, Reuerene of these Fathers, or els shame, might preuent the enemie by causinge the lordinge. 8. to ceasse, and retire there folly. And also may strenghthen such as stand, and restore those that ar fallen through there deuises: And to the fuller accomplishing herof I haue pointed owt, where, and on whose side, those rewerend Fathers: Maister Bullinger, and Gualter, ar, and stand. Whose letters they haue iniustely abused, as hauing obtained them the plaine case and trueth, of the deformed estate of the Church of England, not opened truly to them. As ere hit belonge you shall deare Christians (I hope) vnderstand by there vvritinges: if they ceasse not to abuse there first. Thus thristinge your health in Christ, I humbly craue your prayers to God: that by his spirit, he vvill guide me to knowve his vvill, & to performe the same through Christ.

The Lord Iesus kepe you, and blesse you all. Amen.

¶ CERTAINE CONCLVSIONS

partly holden and defended by good Doctors sentences contained in this booke, and partly to be defended by the Translator, if the same be not sufficiently defended by the Doctours mentioned in this Booke, against all that vvyll vvrite against them.

THE Kynge Prince or other supreme Magistrate hath power and aucthoritie, to exercise his sword and to punish with it all the Bushoppes Elders and Clerckes of his Realme or Countrey yf they be offendors & Breakers of Gods lawe either with imprisonment, or depriuation, or with Death: or any such lyke punishmēt, according to the greatnes of the offence that is committed.

If the Bishops or Elders either do not theyre dewties in preaching, or preache false Doctrine and commit faultes worthey depriuatiō, he may commaund the Clergie that is neither infected with false doctrine, nor Idolatrie neither defiled with any notable crime of euell lyfe, to examin the fautie Bushops and their Doctrine, and if they deserue hit, suspend them, depriue them, or to make them recante.

The Lordshippe of Bushops now exercised ouer both the rest of the Clergie, and ouer the lay people, hath no grounde in the word of God.

Christ is onely the head of his mistical bodie

which is the Chirch, as the Prince or cheif Ma-
gistrate is the head of the Politique bodie of his Realme and countrey.

The supreme Magistrate is bound to obey the worde of God, preached by Christes Messengers, and he is also subiect to the discipline of the Chirch.

Neither the Prince nor anie Prelate hath any authoritie by the word of God, to make any ecclesiasticall lawe or rite, to bind mens consciences in paine of dedly sinne to kepe them.

Princes haue authoretie so to reforme the Chirch, that they reforme it not after any Doctrine or traditions of their owne makinge or any other mans makynge: But onely accordinge to the written word of God, and then shall they bringe none of theire policies into the Church be they neuer so gorgeous and goodly to looke to.

As the Iewes were greatly to be commẽded which offered theyr bare neckes to be cut of with the Souldiars swordes, rather then they wold contrarie to their lawe, and libertie suffer the Emperours Image to be brought into their Temple: So the Pastors of Christes flocke are greatly to be cõmended that had leuer lese their goodes and lyues, then suffer any mens Polytique Rites & traditions to be brought into Christes Chirch, wherby eyther the whole Church and especially the Ministers shold be brought into any bondage or the word of God shouid be hyndred therby & man shold be made as it were a God, or take vnto him the honor of God.

THE EXPOSITION OF certain partes of Scripture, according to the mindes of the chiefe Doctors, that in our time were in reformed chirches, & also of some old doctors, wherin thow shalt se the trew doctrine of indifferent things, of garments, and of th'auctoritie that Princes, & Prelates, haue to set owt rites and ceremonies.

Saincte Ambrose Byshop of Millane vppon the vij. of the former Epistell of Saincte Paul to the Corinthians.

YE *ar bought with a price, be ye not made the bondmen of men.* It is trewe becawse we ar bought with so deare a price, that we could not haue ben bought againe, of any but only of Christ, who is ritche in all thinges: Therfore he that is bought with a price, ought more to serue or to do his dewtie in th'office of a bondman, that he may after a manner, make recompence to his byer. Therefore those that ar bought of God (that is, of Christe) ought not to be bound-men, of men: *But such ar bondmen of men, that subdue them selues or obey mens superstitions.*

Thei ar bōd men, that subdue thō selues to mens superstitions.

THEOPHILACTVS *Archebyshop of Bulgaria, vppō the vij. chapiter of the former Epistel of Saincte Paul to the Corinthians, and vppon the same wordes.*

TH'apostel reasoneth not these matters only to slaues or bondmē but he speaketh them, to those that ar free: or he rather doth enstruct all sortes, yea the Christians them selues, that *they do not any thing for mans sake, or pleasure*, and that they do not execute, or fulfil those commaundementes of men, whiche ar naught for that were to serue men, euen by such, as ar raunsomed for a price. *And a littel after, he hauing spoken of thus vvordly and spiritual bondage, vvriteth thus.* Therfore, the Apostel hath prouided very well in bothe cases, (to wete) first, least vnder the pretence of God his seruice, seruantes shold depart from there masters, in whose power there bodies ar. Secondly, least they shold fall from God, when as they will serue there bodily Masters, further thē becōmeth, or that they ought to do.

To execute euel cōmaūdements for mans sake is to become mans seruant.

To please the bodely Master farther then they ought, is, to becomē bōd men.

ERASMVS ROTERODAMVS, *in his boke of annotations, vppon the fift chapiter of the former Epistel, of sainct Peter.*

NEque ceu Dominium exercentes aduersus Cleros, &c. Neither shall ye be as exercisers of Lordsship against the people, or parishes. For he vnderstandeth by this worde Cleros, not Dyacons, or Elders, but the flock which fell to euery man by chaunce, to be gouerned, *least any man shold iudge, that Byshops vvere forbidden, to exercise* any Lordship *ouer clerkes, but that hit vvas graunted them, to be Lordes ouer others* And here he calleth Elders Bishops, for as yet, there was not, so huge a nombre of priestes, but as many Elders as there were, so many byshops there were. This commaun-

B. ought as little to vse Lordship ouer the common people, asouer there fellowe Elders.

maundemẽt of the Prince of the Apoſtells, ſhold haue ben written in golden letters, and ſet vp in all palaces of the Byſhops: Feade (ſaith he) the flock, oppreſſe hit not. pill hit not, and do this not vnwillingly, but of a ſincere deſier, and mind, as fathers, neither for filthie lucres ſake: as though he had ſeen before, that there vppon ſhold riſe a plage, or peſtilence to the chirch. To conclude, not plaing Lordes after the mãner of Kinges, but fede with example, and ouercome with goode deades. Now a daies, the cõmon ſort of Byſhops, heareth nothing of there learned flatterers, but Lordſhips, Dominions, Swordes, Kayes, and Powers. Whervppon riſeth in ſomme of them, more pompouſe Pride, then ſome Kings vſe, and more cruelnes then ſome Tyrauntes occupie.

Some B. as pompous as Princes & ſome more cruell then Tyrauntz.

Alſo, in the ſame vvork, vppon xi. chapiter of Sainct Mathevves Goſpel.

SVrely, Sainct Peter in thactes of th'apoſtelles, doth opẽly call the lawe of Moſes (which was laied, for a time, vppon the rebellious people of the Iewes) an hard and a heauy burthen, which neither we nor oure fathers, were hable to beare, neyther can any mã doubt, but that it is trueth which the trueth hath pronounced. The yooke of Chriſt is, in very dede pleaſaũt, and his burthen is light, ſo that no mens traditions be laied vpon mens ſholders, beſide, or more then that thinge, which he hath alredy appoincted: and he hath commaunded nothing els, but that one ſhold loue another, and there is nothing ſo bitter, but that Charitie will ſeaſone, & make hit

swete. Whatsoeuer is according to Nature, it may easely be born, but there is nothing, that agreeth more with Mannes Nature, then Christes Philosophie, which goeth about to do no other thing, almost then to restore oure Nature, (that is fallen) to her innocēcie, and sinceritie, againe. But euen as the ordinances of men, did make heauie the lawe, being by hit self, greuous enough for the Iewes: *Euen so must vve diligently take hede, that the additions, ordinaunces, and doctrines of mē, make not the lavve of Christ (vvhich of hit self, is pleasaunt and light) heauy and hard to beare.* Which ordinaūces so at the first crept in, as though they were small, and ought not to be cared for, or regarded, or els, they being commended with the shewe of Godlines, be gladly receaued of them, that ar more simple, thē foresighted. Those that ar once receaued by pecemele, do growe and encrease, vnto a huge quantitie, & do presse downe & ouerthrowe mē, whither they wil or no, *either by the help of custome* (whose violence is a certaine tyrannie) or els, by *the authoritie of Princes*, which hold stiffly, hit that is rashely receaued, abusing hit for there profit and gaines. *And a little after.* There ar some that knitt together, either a cold silliogisme of a pece of scripture, which they do not vnderstand, or els make an article of faith, of a mannes ordinaunce, and of such men ar we judged, to be Christians, or no Christiās, which appertaine nothing attall to Christian Religion. *And a little after.* What auaileth it to speak of the burthen of Man his institutions, when as many yeares ago Saint Augustine, in a certaine epistel, to Iānarius, he is angry, and bewaileth th'estate of

The lawe of Man may make heauy the light yoke of Christ.

The instrumentes of spirituall bondage.

The burthē of Mās ordinaunces and traditions.

of Christes chirche, so to be burthened, that the cõdition of the Iewes was almost more tollerable then the condition of the Christians: what if he sawe the fre people of Christ, snared with so many lawes, and ceremonies, and not only oppressed with a single tyrannie of prophane Princes, but also of Byshops, Cardinalles, Popes, and most of all of there seruauntes: who being disguysed, with the visure of Religion go busily aboute, the busines of there bellies. The Iewes had no certaine kind of apparaile forbidden thē, more then that which was made, of flaxe and wolle together, howe many constitutions ar there made nowe for apparraile, & what superstition, is there in garmentes, and in coloures of thesame, at this present tyme.

Not only prophane princes, But also. B. ar oppressors of the chirch.

¶ *Also, againe in thesame worke vpon the xxiij. of Matth.*

SOme wrest this place so farre, as, men ought to obey, all manner of thinges whatsoeuer the Byshops, Presidences, or Rulers commaunde, although they be vngodly, and that for there authorities sake: when as Christ did speak only, of them which did teache rightly the lawe of Moses, and not of such, as did snarre men with there ordinaunces and constitutions. Nowe peraduenture after thesame mãner a Byshop might be heard, which preacheth truly the gospell, although he liue but a little according to thesame. But who can abide, that they shold occupie an open tyrannie against Christis doctrine, and make lawes for there owne aduantage, measu-

Such. B. we haue somme now a daies in England

ring all thinges according to there gaine & glorious maiestics. They that snare the people with rites and ordinances, deuised for there profit, and to fulfill there tyrannie, do not sitt in the chaire of the gospell, but in the chaire of *Simon magus* and *Caiphas*.

Martine Bucer vppon the first chapiter of S. Paule to the Ephes.

There is no member of the chirch that can be hed.

AMongest the mẽbers of this chirch, *there is none in all the earth that is the hedde therof*: But *the chirch, hathe Christ hedd therof*, in heauen. The princes in dede, & the Magistrates of all places may be called heddes, but not in the ecclesiasticall body, but in the politick bodie, and in the politique gouernement. *And a littel after he saieth.* Christ by him self, is gouernor of the chirch, yet notwithstanding he vseth the seruice of Angells, and of men, and yet for all that he is alwaies present with his chirch. *And a little after.* Seing that the chirch, hath Christ her hedde, he surely as a good shepeherd, with his word gathereth together his shepe that go astray, and he cometh to open his father to his shepe, and to drawe all thing to him, to open there mindes, that they by trew faithe may vnderstand the gospell, by the which faith he iustifieth them. This faith is mighty in working thorough Charitie, which Charitie seketh not her owne, wherfore there is a wonderfull vnitie, and ioyning together of the members, as hit was saied in the primatiue Chirch, They had one sowle and one hert in the Lord. Furthermore, for as much as Christ is the

Ruler,

Ruler, and gouerneth hit in all thinges, as Paul beareth witnes hereafter in the fiueth chapiter, moniſheth wemen that they ſhold be ſubiect, or obedient vnto there huſbandes, as the chirch is vnto Chriſt. He purgeth hit, or maketh hit cleane with his bloode, although he vſe in hit, diuers miniſteries or ſeruices, yet is he the chieff gouernor, the firſt, and the moſt ſtrong and mighty. ¶ *And a little after.* Wherin ſtandeth or conſiſteth the vnitie of the chirch? Not in garmentes, not in Ceremonies, as thow ſhalt ſe here after in the fourth chapiter, in theſe wordes, Indeauoring or laboring to kepe the vnitie of ſpirite, in the bõde of peace, &c. Therfore the vnitie of the chirch, ſtandeth in the vnitie of the ſpirite, of Charitie, of the word of God, of Chriſt, of the ſacramentes, and in the communion of giftes, that we may conſent in one, that we may agre in one thing, that we may ſpeake one thing, that no mã ſhall rule him ſelf, but geue him ſelf to be ruled, vnto Chriſt, & the Spirite, that we ſhold cõſent with the will of oure heauenly father, that we ſhold allowe altogether theſame things, and reproue alſo theſame: for by the Spirite in theſame place he doth vnderſtand, the inward power of the ſpirite, from whence come all oure counſailes, and doinges, which in all thinges ought to be theſame and like hit that is of God, opened vnto vs in the worde. There is one word, one Scripture, one Baptiſme, & one death of Chriſt, one Father, one Religion, and one Charitie, one ſacrament of thãkes giuing, and one laing onne of handes, and one diſcipline, and one conſent of the Miniſters, and of thoſe by the which theſe

VVherin the vnity of the chirch conſiſteth. Not in ceremonies.

ar miniſtred: To conclude all thinges that ar ordained, to the buylding or profitt of the Chirch, we muſt haue all thoſe as one thinge. But whatſoeuer is not declared in the word, there is no neceſſarie vnitie in that, but rather liberty, &c.

¶ *Vpon theſame chapiter he vvriteth thus.* To the byldding of godlines, al thinges ought to be done in the Chirch, and hit is commaũded that the Rulers of the Chirches, ſhold teach thoſe thinges that Chriſt hath commaunded: wherfore, they ought not to make thẽ *ſelues Tyrauntes, in exacting or requiring of mens cõſciences, that vvhich Chriſt neuer commaunded.*

Prelats ar become Tyrauntes in making lawes.

Theſame BVCER *in his commentaries on Matth. vpon theſe vvordes.* W*o vnto the vvorld for offences.*

Matth. 18. Luc 7.

ANoffence is, what ſo euer we ſay or do by any meanes which riſeth not of ſound or perfect faith, and is not ordered of ſincere and trew loue, promoting Godes glory, and oure neighbours Saluation.

After that this Doctor hath ſpoken, of offences generally, and ſhewed them not to beſeme Chriſtians, and hath alſo perticulerly amplified the matter, in deedes of them ſelues not euel, but done contrary to Charity, with abuſe of Chriſtian liberty as. Rom. 14. 1. Cor. 8. This note firſt geuen, that ſainct Paul often with ſomme force, repeateth this name, A *brother*: He cõcludeth that this is the Scope and drifte of all. So to order and do all thinges, that they may make to the edifiẽg of oure Brethren, ſo ſhall hit fall oute that ſommetime liberty is to be vſed ſome time not: for when

when as wordes ar to be cõfirmed with deedes, then muſt (ſaieth he) the liberty that is preched nedes be confirmed with examples. This he ſetteth owt with th'examples of Peter. &c. at Antioch. Galat. 2. Commending his vſing of Chriſtian liberty iu meates, and diſcommending his diſſimulation: and alſo of Paul in not circunciciding of Titus. Galat. 2. Wherin he noteth thus.

1 Firſt, if in this ſlippery place Peter caught a fall, who is hit, that ought not to be careful herin, aud to take heed.

2 Secondly, in reprouing of Peters diſſimulacion he ſaieth. To conclude, for that we muſt alwaies preaſe, to perfection and fulnes of faith, greater reſpect was ſurely to be had to the gentiles, which had alredy receued Chriſt * plainly, then to them which did lewdly ſtick yet, to the *ceremonies of the world: who in concluſion, by long bearing with, might be the more confirmed in there error.

* *Plane*

* *Elementis Mundi.*

3 Thirdly, we muſt further conſider, whether they be trew or falſe brethern, which go aboute to infring or weaken Chriſtian liberty, for we muſt regard only the trewe brethern, to beare with them herin.

Theſe thinges, premiſed after this manner, he applieth the whole doctrine of offences, by the example, of outeward thinges, and ceremonies, to oure time and ſtate of Religion, in theſe wordes.

As in oure time, if a man would ſtill diſſimule, or hide the liberty, of owteward thinges, which the viſured chirch men, by ſubteltie and tyrannie, haue taken from chriſtian people, for th'ob-

ſtinate enemies of the goſpell ſake, who do abhorre and blaſpheme all that doth come from vs: ſeing they abhorre and blaſpheme Chriſt, and the goſpell hit ſelf, hit ſhold not only, not admēd thoſe, but rather ſhold more confirme them in euel, and very much offend ſuch, which haue receaued Chriſt, whileſt the Miniſter preacheth vnto them, trueth vtterly voyed of examples. For they ar many, which hardly can be perſwaded, that we haue all thinges in Chriſt whileſt mens Inuēctions, are had in ſuch price and eſtimacion. Owte of queſtion greate fault is here in, nowe a dayes committed, and that not of the rude and common ſort of people: But of the hed proteſtātes and chief goſpellers. I confeſſe in deede, that all though all the ordinaunces againſt the liberty of owtward thinges were of Antechriſte his bringing in (as is difference of perſonnes, meates, daies, places, and infinite ſuch other thinges) yet for that the common people were born in hand, that they all, were commaundementes of the Chirch guided by gods ſpirite, and ſo generally receaued of mē, as thinges, proceding from Gods will and apoinctment: that therefore we ſhold vſe the liberty (purchaſed vnto vs by Chriſt) circumſpectly, and warely, euen nowe a dayes, and with Paul many tymes, circumcide Tymothe, (that is to ſay) for oure partes vſe well ſome ceremonies, which other men abuſe, ſo as hit were. ſeking occaſion, to preach Chriſt ſincerely and purely: Although in deede theſe deuiſes of Men, can by no meanes be compared to Circumciſion, and ſuch like orders of Cod.

But what is the cōmō practiſe? Mány fearing

forſoth

forsoth the offence of the crosse, and in vaine going abowte, to please both men and God, after long preaching of the word, when wordes and talke, requier nowe example and deedes, (preteding other mēs infirmities, when in deede they ar therin let with there own wekenes) both them selues becam yet slaues, to mennes traditions, and cause other men also to be the like. Oh saye they, nothing is to be tempted rashely, these thinges haue continued many yeares they cannot be put away sodenly, regard must be had to the weake, with hastie spede we shold not plant the gospell, but ouerthrow hit.

I wold wish these men first considered, what that sentence meaneth. *The kingdome of heauen sufferth violence, and the violent catch hit vnto them.* Thē that these thinges, are not hasted rashly, but thē, when they ar chaunged, Christ not yet being once commended and withowt faithe: and not when Christ is alredy preached, and the nett of the gospell so long cast forth, that hit hath in a manner taken, as much as may be taken in that circuit, or compasse of sea, and now there remaineth nothing els but to confirme, and bring creditt to wordes, by exāple in doinges. Surely the case thus standing, workes also wherin men haue put there cōfidences, more then in Christ, are to be forsaken, and men must remembre that there can be no fellowship, had betwene Christ aud Antechrist. *Matth. 11.*

Againe, hit is a thing very absurd and folish, that because, that falshod hath by littell and littel, and of lōge time crept in, and growen, therefore to go aboute to prescribe longe time also to

receaue the trueth in Christ, otherwise shal Christ, no more be estemed of vs, then Antechrist. Certainly if we shall not receaue Christ, so sone as we knowe him: we shall neuer enioy him. Moses, Samwel. Elias, Ezechias, Iosias, dele not after this sort: But assone as they had restored, the knowledge of the lawe to the people, by and by they abolished and attonce all abhominations, and restored the ceremonies of God.

Wherfore it is nothing worth, that they saie, who allwaies bragge, that there ar greater thinges to be vrged, then reformation or admendment of ceremonies, so become Patrones to Antechristes relictes. As for ceremonies, they ar cognisances or testimonies of oure Religion, and therefore we also begin oure Religion with the ceremonie of Baptisme: and if any be to be receaued againe, by meanes of his repentaunce, after that he is excommunicated for his wickednes, he is straight reconciled to the chirch, by the sacrament of the supper: *Wherefore they must nedes be vveake in the faith of Christ, vvhich differre the remouing of Antechristes ceremonies, and nevvnes of lyf vvill surely, verie lately appere in them, if euer hit appere at all And in dede vve se at this day cold and slack proceding in christian Religion, and profession, in those places vvhere Antechr. stes ceremonies be born vvithall, and all thinges much more liuely, and effectuall, vvhere they be abolished and done avvay. For if thei stay at any time, this onely is the cause, that the vvord of God, either is not thouroughly credited, or not estemed accordinglie.* For howe so euer, those that suppose them selues to be strong in faith, vse not these thinges: where I praye yowe, is there zeale, for Christes glorie, or

there

there brethern, whereas they still vse them, so no doubt they do hit of weakenes of faith.

Certainly as there is no agrement at all betwene Christ and Belial, so sincere and vnfained Christians, can by no meanes abide any of Antechristes trumpery. Although with this there zeale, they endeauor them selues to purge, the chirch here, as the glory of Christ may thereby chiefly be auanced, yet to the weaker sort they will haue such respect, as to do nothing rashely or owt of seasone, but will teache the weak with gentelnes, to wax stronger in knowledge. Yet will they do there endeauour, with examples to bring them forward, not regarding the blindnes of a few, who ar to much addicted to Antechristes ceremonies, and perhaps no trew and vnfained brethern. Offending there, whilest verie many other weake ones, continually thinck thus with them selues. *If these thinges were so euel, they shold surely be abolished: if either they were so good al men (especially that reckon them selues Christians) wold in dede receaue and embrace them.* These men surely, if they be elect, shall at the lenght be confirmed, all though all the world offend them, and no man edifie them. But woe in the meane time, vnto them, by whome they ar offended. Wherfore as sone as trew godlines, hath ben preached and professed of manny, Antechristes ceremonies, and rites must by and by be abrogated, neither must delay be made, till godlines be in all poinctes growen vp to perfectiō, els shold, that trash, neuer be abolished, and remoued.

These myld and toe, toe moderate and sober Christians, who can beare all Antechristian thin

ges, in verie deede like vnto them at Corinth, who knowing that an Idoll was nothing, did eate thinges offered vnto Idolles, and boasted (as these our men do) in outward matters we ar free: what is that to me that another abuseth these thinges naughtely? I will vse them well. For as those weakened the faith of many, both in that they lesse abhorred Idolles, through there exãple & also in that they for the most part cõmunicated with thẽ against there cõsciẽces, so no doubt do these oure lukewarme gospellers, nowe adaies. They know right wel that all Antechristes ceremonies (that is to say, all such haue ben brought in withowt gods word) are not worth a rush: And because they ar owtward things wherin we haue liberty, they will vse them as freely forsoth, not waighing that many things ar lawful, which ar not expedient, and that oure libertie, must serue, either whome they in the meane time offend, or obscure the glorie of Christ. For they confirme those in there error, which as yet knowe not, that these thinges ar free, and at liberty. As for the defenders therof, the professed ennemies of Christ they make them glad and bold, and finally they weaken the febles faith, which had forsaken and cast them awaie.

What is Antechristes ceremonies.

They shut Christ owte of Dores that beare with ceremonies.

Thus on God his name they prouide fairly for the weak ones, yea rather they serue herin there owne bellies, in that they studie to gratifie, either Christes ennemies, or els backsliders. *For no man other then these, will earnestly contende for superstitious ceremonies.* This is there modestie or bearing, where with they ar so farre from helping the gospel, *or encreasing hit, that by little,* they *displace*

place hit. Surely vve haue to thanck these men, that at this day all thing is gone backvvard, and turned vpside dovvne, in many places, vvhere the gospell hath ben long time preached: wheras no example can be brought of like alteracion in those places, where Christ being earnestly, and purely preached, ceremonies also ben reformed, according to the rule of his word. For as for those thinges, which haue disordredly, or confusely happened, Christ either not at all, or not sincerely preached, they appertaing nothing to vs.

For asmuch therefore, as Christ so sore detesteth offences, and crieth, woe vnto the world by meanes of offences, wo vnto the man by whome offence commeth: we must with all diligence take hede both in these and other thinges, that we be offensiue to no man, but especially to the littel ones, those I meane not, that ar in in age only such but in faith and vnderstanding also. The perfect knowledg of God and Christ is lyff euerlasting, whatsoeuer therefore may by any meanes, either hindre or obscure hit, let hit neither be spoken, ne yet don of vs: but to the vttermost of oure powers let vs remoue those things away. Then let vs prouoke them, both by exhortations, and examples, that men will expresse those thinges in there lyff, geuing no place herin, either to oure oune affections, or other mens seing that it is better to be drowned in the sea, then to giue offence, &c.

¶ Peter Martyr vvriting vpon the.13 chapiter of Sainct Paul to the Romaines, on these vvordes: let euerie sovvle be subiect vnto powers that ar set in high auctoritie.

IF, as we haue concluded, they ar to be reproued, that rendre euell for euel, and it is thoffice of Christian men, to shew thoffice of charitie vnto them that haue deserued euel of us: they ar doubtles greatly to be reproued, which for good deedes, restore euell deedes, and shewe not vnto men that haue ben frendly vnto them (as the Magistrates be) honor and obedienee. Because thapostel is about to entreate diligently, and largly of this matter, that we may vnderstand the better what his meaning is, we will define, what is a Magistrate? A Magistrate is a chosen person and that of God that he shold, defend the lawes, and peace, and represse and hold downe vices, and all thinges that ar euel, with ponishmentes, and his sword. The efficient cause is God. Thende is the keping of the lawes, and of peaces, and driuyng away of vices, and all hurtful thinges, and thencrease of vertues. The formal cause is, the ordre that he apoincteth by the prouidence of God in matters that appertaine vnto men, or in wordly matters. The materiall cause, is a mā or a person, for who soeuer is chosen to be a Magistrate, he is one chosen owt of Men. The right way, and compendious manner of theaching, is almost general. First it is ordained that all men sha be vnder the power of the Magistrate. And afterward that is proued of the cause efficient, that all such powers ar of God.

And

And after hit is proued by the cõtrary, that they that deſpice the cheeff Ruler, ar ennemies to God, and that to there harme. And furthermore the ſame thing is proued by thende, or finall cauſe, that the Ruler is made for our greate profit & commoditie. ¶ *And vppon the ſame chapiter in the 604 page and xii line, he vvriteth of the ſame chieff Rulers thus.* But theſe Eccleſiaſticall Papiſts will ſay that the kinges thẽ ſelues, and the common powers, haue giuen ouer of there owne righte, and haue willed that clarkes, ſhold be exempted. *But vve ought not to loke vvhat Princes haue done in theſe matters, but vvhat they ought to haue done.* For it lieth not in there power to put downe the lawes of God, wherfore if this godly cõmaundemente of Paull, will that euery ſowle ſhold be ſubiect to the higher power, in any caſe men muſt nedes obey hit. *For thoſe thinges that God hathe ordained, & decreed cannot be called back againe by mans auctority.* Howe be it theſe wordes ar to be reſtrained, and drawẽ together: that we may vnderſtãd, that we ar ſubiect vnto the Magiſtrate, no further then belongeth vnto his vocation and office, but if he wold go beyond thoſe bondes, and commaund any thing that is cõtrary to godlines or the lawe of God, we ought rather to obey God then men.

Alſo vppon the ſame chapiter, on theſe vvordes, Quæ *ſunt poteſtates a* Deo *ordinatæ ſunt: Thoſe powers that ar, ar ordained of God, &c: he vvriteth thus.*

THe matter nowe will not ſuffer vs to couer with ſilẽce, howe that Bonifacius in his extrauagãt, (which beginneth, *vnã ſanctam*) abuſeth

the wordes of the Apoſtel, to confirme his Pride. For here vpon he wold proue, that thoſe thinges that ar of God, haue ſome orders amõgeſt them ſelues that there dignities may be knowen one from another being diſtinct and ſeparated by certaine degrees, and that there vppon hit followeth that the powers that ar of God ar not all a like, and that is the higher power which is exerciſed or occupied about the worthier matter, and becauſe the Eccleſiaſtical power is occupied in ſpirituall matters, and the ciuil in bodely matters: Therfore hit followith ſaieth he, that the Eccleſiaſticall power is higheſt, and ought not to be ſubiect vnto the ciuill Magiſtrate, for the Pope (ſaieth he) hath iuriſdiction ouer all Princes, becaus Chriſt did ſay what ſoeuer thow ſhalt bind on earthe ſhalbe bound in heauẽ, &c. And to make the matter more plaine, he alledgeth oute of Ieremie theſe wordes. Behold I haue ordained the aboue kinges and nations, that thow ſhouldeſt pull in peces, and deſtroye, and that thow ſhouldeſt byld and plant. But as theſe arguments ar full of Pride, and ſwelling: So ar they moſt ful of vanitie, for firſt to begin withal. Paul doth not ſpeak here, of the degrees of powers diſtincted or diſſeuered amongeſt them ſelues, for he only ſaieth thus, that all powers what ſoeuer they be, ar ordained of God, and I do not denie but the Eccleſiaſticall power, or the power that Eccleſiaſticall perſons haue, is in ſpirituall matters, for hit is occupied in the Miniſterie of the word of God, and therefore we graunt that, that power, *is the greatſt becauſe the word of God ought to commaund and rule all men.* But this

this power maketh men to bring to ſubiectiō all vnderſtanding, and to bring downe or deſtroy the highnes of all mens reaſons. Let theſe excellent greate lordes do theſe thinges, let them preache the word of God, and let them leaue there inuentiōs of men, and then if there be any that will not heare them, We do not doubt, but that they condemne them iuſtely, whether they be Princes, Kings, Monarches, or Emperors: yet for all that it ſhall not folowe, that they ar not ſubiect, vnto the politicke power in things pertaining to this bodily lyffe, & to poſſeſſions, and lādes, howſen and Maners. Nay rather (as cōcerning the Princes office) they ought to be ſubiect to a godly and Religeous Magiſtrate, *not becauſe we think that the word of God or Sacramentes, ought to be ſubiect or ſubdued to man his lawes*, but that it is thoffice of a Magiſtrate to poniſh or diſplace chirch Miniſters if they behaue them ſelues ill in there office, or Iugle with the trueth, or deface it, or do falſly miniſter the Sacramentes. Let them binde and loſe (that is to ſay) by the word and preaching let thē declare who be bounden, and who be loſed: yet for all this they ought not to exempt them ſelues frō the ciuill Magiſtrate. For euen as a king though he excell in his excellent dignity, *is bound to obey the word pronounced by the Miniſters of the chirch*: Euen ſo an eccleſiaſticall man, although he be ſet in an excellent place, and office is not exempted, or diſcharged from the obedience or ſubiection of the Magiſtrate.

¶ *Alſo in the ſame worke, pag 609 on theſe wordes, Dei miniſter eſt vltor ad Iram: he writeth thus.* Euen as he is the officer of God, vnto thy good and

profite if thow do well: Euenſo is he thofficer of God vnto wrath, that is to ſay, to reuenge and poniſh if that thow behaue thy ſelf naughtely: Neither ought he to whome the ſword is committed, to be ignorant that he is *the keper not only of the latter, but alſo of the former table*: wherfore he ought diligẽtly to take heed that *Religiõ be miniſtered out of the vvord of God* And let him not thinck as many Princes now adaies beare them ſelues in hand, that, that charge appertaineth nothing vnto them: for they *vvill in deede deale ovvte beniſees and Byshoprickes* to whome ſoeuer they liſt, but they care not whether they, whome they haue promoted to ſuch dignities do there dewties or no.

¶ *Alſo vpon theſe vvordes of Paul to the Corinth in the firſt Epſtell the 7 chap.* Nolite fieri ſerui hominum.

THere ar other bondages of Men whiche ought alſo to be eſchewed; *that for the* getting and purchaſing of Ritches, we ſhold not be Paraſites, flatterers, or men pleaſers, or we ſhold not be to muche affraied, and for theſe cauſes ſhold be turned to Idol ſeruice, and euell Kindes of worſhipping. *They ar greued vvith this kind of bondage, vvhich obey the naughty vvill of there vngodly Maſters, or Lordes and ſet more by them then by God.* It appereth by theſe thinges, that the Corinthians cam to this opinion, that, ſuch as cam to Chriſt ſhold chaung and ouertourn all thinges. And with this kind of foliſhnes ar the Religious men nowe a dayes ſicke, which will haue there garmentes, there manners, and the owtward cõdition

dition of there liffe newe, in ſo much, as they muſt chaunge there old names alſo, where with they were named before. But Paul denieth that we ſho'd do ſo, & he doth determine that thoſe ar to be holden that ar not contrary vnto the word of God.

¶ *Alſo vpon the 13 to the Rom.*

SVrely the ſtate of chriſtendome was neuer in worſe caſe then ſince the Byſhops did vſurp and take vnto them the ſword: for euery man doth ſe that theſe two offices (that is) the Temporall, and Eccleſiaſticall, do ſo hinder one another, that he that occupieth the one, cannot exerciſe the other, for there is not any man that can be found ſo prompt, and diligent, that he is hable to excute either of both of them rightly, and in ordre.

¶ *Alſo vpon the 8. chapiter of the Iudges.*

MOreouer the Biſhop of Rome did boaſt, that he was made hedde of the chirch, *vvhich thing cannot in any vvyſe appertainge vnto any man.* For both mouing and the fiue wittes called ſences, flowe downe from the hedde, through the ſinnewes into the mẽbers, as Paul doth very truly teache in his Epiſtels, both to Thepheſians, and Colloſsians, but there is no mã that is hable to performe that, as of him ſelf, by ioinctes and toſettinges to quicken the mẽbers of the chirch with the ſpirite of God. It belongeth onely vnto Chriſt to deale owte vnto his members ſpirituall

motions, the litghtening of the mind, and euerlasting lyfte. In deed, Kinges and Magistrates may be *called the heddes of the people, because the ciuill gouernement is exercised by them*, and we may loke to haue from them good lawes, and ciuill motions: But in the chirch it is not entreated of the ciuill lyffe, but of the spirituall and euerlasting, which we cānot loke for of any, but only of God, neither is there any mortall man that can quicken the membres of the chirch. I do iudge that the Kinges and Magistrates that ar godly ought to be set or counted in the chirch in the formest or highest place, or dignitie, and that hit belongeth to there office, if that Religiō be euell handeled, to correct the defaultes, for they beare the sword for that ende, that they may defend the honor of God, but they cannot be the heddes of the chirches. Paul to the Romaines and Corinthians (where he maketh cōparacions betwene the members of the chirch) maketh some of thē to be eyes, some to be nosthrilles, eares, hand and feete: but he vouchsaueth not to deck any member with the dignitie of the hedde. And yet the same Paul writing to the Ephes. saieth of Christ, that God gaue him, to be hedde of the body of the chirch. Therefore let the Papistes, shewe, where hit is saied in holy scripture, that there was another hedde giuen vnto the chirch beside Christ. If they can do that lett them haue the victorie: but I am sure they ar neuer hable to do hit. For if such a hedde shold be giuē to hit, then the chirch shold be A monster with two heddes.

¶ *Also vpon the. 10. chap. of the. 2. of the Kinges.*

Iehu

Iehu brought to passe that the temple of Baal shold be ouerthrown, so that it shold not be any more occupied, as hit was before. Wherfore mānie thought, that it was not wel done that Christians (after that they had embraced the gospel of the sonne of God) sho'd yet still kepe vndestroyed the instrumentes of the Pope after a māner. And they do much better promote godlines *which did bring to passe that all Images, standing Images and others*, and *that all ornamentes of the Popes deuise, shold be vtterly destroyed at once*. For as we reade in the Ecclesiasticall Histories, when Constantine the greate became. A Christian man, he commaunded that the Idolles temples shold be shutt vp: But because they remained so vn put doune, it was an easy: matter for Iulian the Apostata who came after to open them againe, and to bringe in the Idolles of thold superstition to be worshipped in thesame places. The which thing the nobel Prince Theodosius perceaueng, commanded them so to be put down, that they shold no more be restored againe. After this manner did Iehu, becausе the Idolles shold not be restored againe.

Ioannes Epinus abovvte the yeare of oure Lord. 1549 *in the preface set before the boke of* Matthias Flacius Illyricus, *called* De veris & falsis adiaphoris.

THe Diuel could not haue found, or deuised any thing more crafty or subtill, to destroy the trew worshipping of God, & to ouerthrowe the trew chirch of Christ: then the chaunging, and bringing in of thinges called indifferent. He hath profited more there with, then if he shold

haue gone abowte with cruelnes, and tyrannie: for there is ſuch ſtrenght in this poyſon of indifferent thinges, that hit can make men that were before in other matters talkatiue, and moſt fulleſt of wordes, vtterly doume and ſpeachles, and other that were eloquent to be now ſtutters, & ſomme that were honeſtly and rightly brought vp, to be doubtful, & wauering, ſome that were ſhepeherdes to become wolues, and ſome that were Chriſtians to be Epicures, that is to ſay, godles, and of no religion, and only giuing them ſelues, and ſtudieng to get, and hold the commodities, and ritches of this world. That tranſformation and chaunge, that is written by Homere, to haue ben wrought, by ſorcerous charmes and cuppes of the famous witch Circe, is nothing to be compared, to this new chaunge which is brought to paſſe by the ſorcery of thinges indifferent. This is the beſt councell of all, that godly Doctors, and Teachers of the Chirch ioyne there mindes together, there ſtudies, there labors, prayers, and there confeſſion, that they maye defende the doctrine and learninge of Chriſt, and trew worſhippinges of there Chirches, with one conſent, with the ſword of God his worde, and the bearing of Chriſtes croſſe. The Prophetes & Apoſtells following this coũcel, ouercame the whole world, and did purge and ſkoure the chirch from vngodlines and Idolatry. There cãnot be any better councell found, then God him ſelf hath giuen. It belongeth to vs to do oure dewtie, and to committe (with oure prayers) vnto the Lord the ſucceſſe and proſpe-rous end of the matter.

¶ Mat-

¶ *Matthias Flacius aboue named, in his owne worke.*
De Adiaphoris.

FIrst for asmuch, as I entend to write of thinges indifferent, as they ar named, and some ar so in deede, it is best to tell what this word indifferent meaneth. Indifferent is called in the Greke *Adiaphoron*, and in Latine *Indifferens*, and in Duytch *eine mittelding*. And hit signifieth a thing, wherof is made no matter, whether a man kepe hit or do not kepe hit, or whether hit be handeled after this manner, or that manner. There ar in the Chirch certaine thinges which ar indifferent, and that there is such in the chirch of God, it may easely be proued by Paul, as in the former to the Corinthians the 7.8.10 and 14. chapiters, also to the Romanes in the. 14. chapiter may appere. Of which sort ar: to liue maried, or vn maried, so that hit be don in Chastitie, to eate meates or to abstaine therfro, to kepe daies, or not to kepe daies, withowte superstition, to take wagis of them, to whome a mā preacheth to, or to take none at all, to vse a prescribed māner of teaching in the Temple, to heare or to singe.

If any man wold call back againe, and restore the garmentes or vestementes of Ethnish, or Popish sacrifices, and bring thē into the chirches after the vse of them were once put downe, he shold do contrary to that which is semely and comenly.

It lieth not in the power of any man, to ordaine any worshippings of God, withowte the commaundement of God.

All thinges that ar indifferent, ar so far indiffe-

rent,as they ſerue for the glorie of God, and the profit of the Chirch. But if they paſſe beyond thoſe bondes,they ar not indifferent: but ar,vngodlines,and abhominations,and by all meanes, of all men to be eſchewed.

Whatſoeuer Antechriſt doth, theſame he doth for the Diuelles ſake,whoſe vicar he is,and of whome he is ſtirred vp to play his part: And whatſoeuer vnchriſtian Princes do in Religion, they do hit for Antechriſtis ſake, and his ſeates ſake,as the letters of the Pope, vnto the Biſhops, and the Biſhops letters ſent to Popiſhe Princes, & to diuers chirches beare witnes. And further, whatſoeuer the Popiſhe Princes,and vnchriſtian courtes do in theſe matters, and chaunges, they do hit for the pleaſure & fauor of the ſupreame gouernors. Alſo whatſoeuer thold diuines do in theſe matters, they do hit to gratifie the Court, and the inferior Princes. At the laſt, whatſoeuer the younger diuines do,either to ſet forth or not to hindre this miſchieff of indifferent matters, they do hit for the pleaſure of there old Maſters. Wherfore from the firſt to the laſt, they ſerue all Antechriſt,and the Diuell, and committ whoredome with the greate whore, and drinck of her cup,as hit is prophicied in th'apocalips (not witowt a cauſe)of the laſt times.

We nede not to care for that which ſome do ofte time rehers, that the chirch hath allwaies ben in ſomme bondage, for although hit hath ben allwaies in politick bondage, yet ſhe neuer did tempre her ſelf,or faſhiō her to the Religion of vngodly mē,neither wold Cod,that ſhe ſhold be ſubdued vnto any ſpiritual bondage, But rather

ther that ſhe ſhold ſtedfaſtly defend her liberty, and not to be made the bond woman of men, ſeing that ſhe is redemed with the precious blood of Chriſte: Wherfore ſeing that theſe Rites ar thruſt vppon the chirch whether ſhe will or no, and that of the greateſt, and moſt openly knowen ennemies of Chriſt (that is of the Pope and both of learned and lay Papiſtes) it is not lawfull by any meanes to receaue them, neither ar they thinges indifferent, but the wicked commaundement of Antechriſt and Antiochus.

Oure indifferentiaries that ar of ſtowter ſtomaches, would not beſo nice, and of a ſtraight conſcience, that they dare not defie the gold of the golden calf but that they wold deſier ſome fat part of hit to be giuen vnto them.

Thoſe things that haue ben offered in Idol ſeruice, or ſerued Idolatry, they ar Idolatrous, & can not ſerue God, and he wold that ſuch ſhold be caſt awaye.

VVhat thea to ſurpleſſes.

The braſen ſerpent was ordeined of GOD, and that by Moſes the ſeruant of GOD, and his greate Prophet, but after hit ſerued Idolatry, it was no more God his ſerpent, or Moſes ſerpent, but the ſerpent of Idolaters, and the Diuelles ſerpent, and Ezechias is praiſed (who brak hit) for that deede.

Euen as we defie and abhorre, the garments or cote of a theeffe, of a Murtherer of A Hangman, or of a common whore, though the garmẽt hit ſelf be innocent and hath done no harme, neither will any honeſt man do ſo much as gladly touch hit: So all they that ar godly in dede, defie ſuch Popiſh trifles with all there hartes, be-

caus that they haue ſerued in the Popedome, & ben occupied with abuſes and wickednes: and haue ſerued the ſacrificers that were polluted and defiled with idolatry.

Auſtin ſayth, that faith is in great ieoperdy, when it is amongeſt a great nomber of ceremonies.

This is moſt trew in all thinges, that the man that is occupied about many thinges doth not ſufficientlie take hede to euerye one of thé, and therefore it is trulie ſaid:

They that in the fire, many irons hold:
Muſt nedes haue ſome of them right cold.

SO the people, being charged to kepe all the commaundementes of god and his ordinances, and more ſtraitlie commaunded to kepe mo ordinances of men then goddis commaundemétes, muſt nedes coldlye kepe ſome of the commandementes of God.

If that the indifferentiaries go forward to reforme the chirch of Chriſt as they haue begon, and will ſet in the place of godlye and lerned prechers: whom they haue put away fooles and courtlie flatterers, ſhortly we ſhall haue no godlye preachers at all.

Were there is a heauie bondage in ceremonies, and in the worſhipping of God, there cannot the glad libertie of Chriſt be.

Ceremonies ar the cheife ſinewes or ſtrēgth of the popedome: and the greateſt poſtes and ſtayes of religion ſtand therein amonge the papiſtes. When the indifferentiaries propound, and

offer vnto the miniſters (that do not gladlye receaue any popiſh thinge) the quere cote, called in duch *chorrock* (which we call commonlie in engliſh a ſurpleſſe,) and they will not receyue it: then the traditioners make exclamation, ſaiyng, what a ſmall matter is it to weare a ſurpleſſe, or a whit cote aboue a blak, but in dede if they can get thē once in theſe cotes, they will afterward deliuer them to *the Romaines that they may buffet them*, as the old Romaines did handle Chriſt when they buffeted him, hauing the white cote vpon him which they put on againſt his wyll.

What other thing goeth the deuell about, with all his thowſand craftes and ſubtelties, but to confirme the wicked in theyr wickednes, and to geue them occaſion to triumph ouer the trew chirch, and ouer Chriſte him ſelf, and to blaſpheme the holie name of the lord, and of the contrarie part to diſcourage and make ſad the holie goſte in godlie men, and to make them faynt in godlines, & at length, alſo to doubt of the whole doctrine of the trew chirch, what thinge can more make afrayd, and make faynte ſouldiers, then to ſe theyr captaynes quake and trēble for feare? Ceſar ſayde that he had leiuer fyghte with an hoſte of Lions, that had a hart for theyr Captayne, then with an hoſt of hartes whoſe Captayne were a Lion.

If any man ſhould ſpeake thus to another, and ſay thou haſt ſto'en from me an hundred crownes, I require of the that thow reſtore me them againe quietlie, leſt I be compelled to vſe gainſt the ſome more violent remedies: and yf this mā accuſed of theſte, ſhould firſt paie him x.

crownes in part of paymēt, & afterward xx. crownes, ſhould not he make him ſelfe giltie of theft and thereby be bound in paine of hāging to pay the hole ſome of money that is required of him, and ſhould not he ſhew him ſelf as readie to pay the reſt as theſe ij. portiones, of what ſoeuer purpoſe or intent he ſhould do ſo? I ſuppoſe ſo in dede: Euen ſo, when we ar accuſed of the corruption, and marring of the whole Religion of Chriſt, and ar commanded to reſtore it to the old eſtate againe and we begin to reſtore it in ſuch thinges as ſeme moſt cōmonlie before mens eies (as ar outward rites and ceremonies) do not we ſeme to condemne our owne ſelues: may not we be thought to deny our owne religion? how ſoeuer bewteous dreames we feyne in our thoughtes.

It was an indifferent thinge, for Chriſt to waſh his handes, yea it had a ciuill and a naturall cauſe, for it is good manners and ciuilitie to come to the table rather with waſhed handes then with foule handes, beſides that, after the doctrine of the phiſitiones of Salerne, it is holſom for the eies, to waſhe the handes oft, yet not withſtāding all theſe, Chriſt woulde not waſhe his handes with the Phariſes, becauſe he would ouerthrow their traditiones, and would not ſeme by his waſhing to confirme and alow their traditiones.

It is not the poinct of a good chriſtian, and as litle the office of a good diuine, to beleue that, by angring of God and by ſwaging of mannes wrath, that we ſhall come to any perfect peace. For tyrantes ar only as it were certaine roddes in god-

in goddes hande, as God witneſſeth him ſelfe, in Eſay the Prophit, wherefore the hand ſhould rather be pacified and ſwaged from wrath, then the rod but if it were poſſible to pacifie & pleaſe the rod, that it ſhoulde not beate vs againſt the will of the hand: then were it to be feared that the hande ſhoulde caſt the rod away and take a Betell or a Maule and breake vs all as ſmall as Powlder.

Luther did truly name wicked wyſdome to be the feire hore of the Diuell.

The Apoſtelles had leyuer that their ſcoles ſhould be broken vp then in any part to geue place vnto the vngodlie, or to cõfirme or allowe their traditiones.

What boldnes is this, that men dare geue vnto goddis enemies any part of the treaſures of the chirch, which the ſonne of God hath geuen vnto it.

It belongeth not to *any one man, neyther to a fevv men to ordeyne ſuch ceremonies* or rites as ar aboue named, (to wete) ſuch as neither promote the glory of God, nor profit his chirche, but haue *only a vayne ſhevv of holynes or ſemelynes*, and do no other good, and that *vvithout the cõſent of the chirch or congregation*, much leſſe ought any mã to make ſuch, quite contrary to the mynd and will of the Chirch, or of the aſſembly of gods people. For all thinges belonge vnto the Chirch, and the Miniſters ar teachers of it, and not Lordes, as Saincte Paule Saith, and they ar geuen to the Chirche of Chriſt. Therefore all they offẽd greuouſlye, *videlicet papa cum ſuis*, whether that they ar Biſhoppes or other men, which without the

conſent of the Chirche, or againſt the conſent of the Chirche, with an vntollerable licentious *vſurping libertie, dare ordeyne any thing in the Chirch* of Chriſt yea although it be not vngodlye.

As they that put on the Crowne of thorne vpon Chriſtes head to mock him, gaue him no honor, (although they ſemed to make him a Kynge) but greued him very ſore and put him to muche payne. Euen ſo they that *vvill bevvtifie and honor the Sacramentes and Chirch of Chriſt vvyth the ceremonies of his aduerſary* Antichriſt, do not honor trulye Chriſt and his ſacramentes but diſhonor them and deface them.

The teachers of the goſpell in Saxony, could ſcarcely driue away the abuſes, no not after that the foundation of the abuſes were taken away, neither at this howre canne oure Auditores be deliuered from thoſe abhominationes & ſuperſtitiones, which they were brought vp wyth all from their tender yeares vntill the tyme of the preachinge of the goſpell: wherefore wyth a lyttel preaching of thoſe olde rites and ceremonies that they were *brought vp vvyth all, they vvill eaſely runne ageyne to the vvhole ſinke and abhomination of the vvhole popedome*. Few yong perſones excepted, that were borne ſence the preaching of the goſſpell, that neuer heard neyther ſawe any ſuch abhomynation.

The ſpouſe of Chriſte is diſhonored and put to ſhame, when ſhe is clothed with the garmentes of the Hore of Babylon.

What conformitie is this, whē as the Spouſe of Chriſt is made lyke the Hore of Babylon in ceremonies? God who is gelous, wil not ſuffer

that

that the Chirch hys Spouſe ſhould be clothed with the garmẽtes apoincted by a wicked man.

1 Theſe ar the incommodities that riſe and ſpringe of the receuing of ſome of the Popes ceremonies. They bringe home the popedome againe.

2 They open the wyndowes to all the ſuperſtitiones of Antichriſt.

3 They darken the goſpell, and hinder the light of it ſo throwghtly to ſhine as it did before.

4 They receaue agayne wolues into the Shepefold, and dryue away true Shepherdes.

5 They make faynt and diſcorage all godly men, and cõfirme and ſtrengthẽ all ſtubborne and wicked Papiſtes in theyre papiſtrie, &c.

Melanthon wryting vppon the xiij chap. of Sainct Paule to the Romaines.

THere may be alſo reaſones gathered, of the differẽce of powers, God hath giuẽ chardge vnto the Magiſtrates or Rulers, that they ſhould make iuſt lawes, therefore he wyll alſo that we ſhould be obeydient vnto thoſe lawes: But he deliuered vnto the Shepherdes or Paſtors, the ſure worde, neyther will he that we ſhalbe lawe makers any further, or to put therevnto any other lawes: Therefore he requireth that we ſhould be obeydiẽt vnto that word and not vnto new lawes which men ſhall further add vnto the worde. And ſo the difference betwene one power and a nother bringth more lyght vnto this queſtion. Yet for all that hit is more ſafe to leane vnto an other reaſon, (to wete,) that the

If there be difference of powers, thẽ ar they in diuers perſons.

Lawes made beſide and beyond the word ar not to be obeied.

learning of the Apoſtles doth require that we ſhould thinke that hit is deadly ſynne, and on the contrary part that the breakinge of the eccleſiaſticall traditiones or Chirch ordinaunces, wythout the caſe of offence and contumacie, is no deadly ſinne.

No deadly ſinne to break chirch lawes: if hit may be don withowte offence, or contumacy.

Melanthon vppon the .xiiij. chapiter to the Romaines.

THe error in ceremonies bredeth many great diſprofites and hurtes: the firſt is. *The doctrine of the goſpell of fayth*, & of the benefit of Chriſt, *is darckned, vvhen the opinion creapeth in*, that ſuch obſeruances deſerue forgeuenes of ſinnes, or that by them we are *made ryghteous*, as the Iewes dyd ymagen of theyr rytes. This opinion doth *naturally occupie mẽes myndes, except they be taught* rightly by the goſpell. The ſecond incommodety ys, that *the doctrine of difference of vvorkes is deſtroyed*, when ceremonies are preferred *before the politique lyfe, but novv they are more ſet by* then the inwarde ſpirituall exerciſes are, *as are pacions and* calling vppon the name of God.

Diſcommodities by Error in Ceremonies.

Man naturally enclined to ill by ceremonies.

As Monckes called theyr traditiones more perfit then others. The thirde diſcommodety is, that the *opinion of neceſsitie creapeth in vvich is* a very perilous crucifieng of the cõſcience. The fowrth is, that the opinion of neceſſitie (that is) that ceremonies can not be *miſſed in the Chirch, bredeth vncureable* diſcord and contention, as in tyme paſt there was diſſention for keaping of the feaſte of Eaſter. The fifte is, that there is *falſely geuen to the Biſhoppes auctoritie, of makinge nevv vvorshippinges*, when

Iõg vſe bringeth this opinion in

when as the trewe vse of ceremonies is not knowen: And so is the doctrine of the new Testamēt darckned, and vngodlines is confirmed, and the Tirannye of the Bishoppes encreased. *And a lytle after.* when as the opinion of worshipping, or of *necessitie cometh* vnto thinges indifferent, then such traditiones, darcken *the doctrine of the Gospell and the opinion that commeth* thereto maketh the traditiones, made of thinges indifferēt to be vngodlye: Therefore *hit is vvell don to breake such,* and *to put them avvay that, that false opinion may,* be corrected for it is very necessarie & nedfull that the errors concerning worshipping, merites, and necessitie, shoulde be cast away.

Contention is bred in ceremonies. and B. becō tyraunts.

How indifferēt things ar made ill.

Phillip Melanthon vppon the xxvij. of Math.

CHrist is accused, that he hath sturred vp Sedition thoughout all Iewrye, from Galelye to Ierusalem, and that he for bade tribute to be geuen vnto the Emperor. These are greate tresspasses, and accusationes, and this kynd, ofte times greueth afore hād the Doctors or Teachers, we are called Seditious, becawse we do not obey the Emperor, commaunding vs, that we shoulde receaue wycked doctrine. *And a litle after. Christ aunsvvereth not vnto all the* lyes rhat are made against him, but leaueth them that are openly knowen: But he answereth vnto the question of the kingdome, & graunteth that he is a Kyng, and maketh an open difference betwene the Kingdome of the worlde, and his own Kyngedome, whereof he beynge the Sonne of God, is the King: So the Chirche ought clearly to purge

Difference of Christ, kingdome.

her selfe of the crime of Sedition, and to say, that she wolde geue all lawfull obedience in all politique matters vnto the Magistrate: but concerning doctrine that she wold obey god (as it is commaunded) rather then man. And here let all godly men consider the difference betwene the politique Kingdome, and the euerlasting, wherin the Sonne of God calleth vs vnto euerlasting Ryches and gyueth forgeuenes of sinnes vnto vs, and lyfe euerlastinge.

Cõfounding of authoritie.

And these Kingdomes ought not to be confounded, and myngled one wyth an other, as the Pope vnder the pretẽce of the myniſterye wylbe the Kyng of the worlde, & Lorde ouer Kinges.

Wickednes of Pope.

And after another maner the powers are myngled togeyther whyleste the Emperor and *Princes wyll set oute a newe doctrine vnto the Chirches, For they haue made the* Interim and wyll stablish in the Chirch the Masse, and Inuocatiõ of Saincts, and such other lyke thinges, and they wylbe Docters and Pastours: when as they do not vnderstand the doctrine but are open enemies against it, this is not to be allowed, but let there be difference made betwene one office and another and let euery man labor faythfully in his office.

How lay Princes are made Popes.

Pylate commaundeth Christ, to be scourged, and to be crowned wyth a Crowne of thornes. Pylate graunteth that Iesus is innocent & faultles, and yet for all that he vexeth him wyth teproches and punishment, euen as some now a dayes do, whych kyll not Iesus, and vtterly take not away thẽ that preache ryghtly because they cannot, yet by manye signes they declare theyr hatred agaynst them, for they despise the poore

Prea-

Preachers, and ſuffer them many wayes to be trowbled: the Pope & all his Byſhopes do ſcorge Chriſt, whē as they ſet vp theyr Kyngdome, they crowne Chriſt wyth thornes and put a purple garmēte vpon him, that is to ſay they do worke much ſorowe to Chriſte and to his trew Chirch by that falſe and wycked lordſhip whych they atrogantly take vnto them ſelues agaynſt the wyll of God and the health of the Chirch.

Afterward Pylate, is perſwaded euen to kyll Chriſt, when he hearde once theſe wordes ſayde vnto hym, thow arte not the Emperours frend yf thou do not crucifie him. Euen ſuch men are they which play wyth the wycked, for although in the beginnyng, they are not moſt cruell of all other, Yet by lytle and lytle they wax worſſe and worſſe. Therfore men had nede to take hede at the beginnyng according vnto the ſayng of the ſcripture, what fellowſhip hath Chriſt wyth Beliall, &c.

¶LET VS THINKE OF THESE HORRIBLE EXAMPLES, AND LET *vs flee, ſuch tryfling playeng, and hearyng vvith out Enemies And let vs openlye confeſſe that vve do differ from them in doctrine, And let vs not conſent and agree vvyth them vvhen as they make their compoſitions.*

IHon Alaſco (a Baron of Poleland by byrth) in Kynge Edwardes dayes was called into Englād by the Prince, at Maſter Cranmers the Archebiſhop of Cāterburies cōmendatiō & coun-

cell, vnknowen to the moſt parte of his conty-
men: vnto whom was comitted by the King the
chardg of the ſtraungers Churches here, whych
the forenamed worthie Kynge Edward by his
letters patentes in the fowrth yeare of his reign
erected in London, makyng this Ihon Alaſco ſu-
perintendet thereof, and appoinctyng therto
ſuch other miniſters as the ſayd Ihon Alaſco
(who was an earneſt ſuter on the behalfe of the
ſtrangers) thought mete for that rome, he ta-
kyng this chardge vppon him ſo vſed him ſelf
therein vntyll the death of Kyng Edward that
all the godly ſtraungers and ſondrye others had
much ioye and cõfort of him, the whole realme
had a ſinguler treaſure of him, and the enemie
had nothiug that he could iuſtly chardge hym
wyth all. Briefelye to ſay, his ſinguler trauaile in
the Lordes harueſt in preaching and wryting
both here and a broade, his profound and depe
knowledge of thynges, his ſyncere iudgment in
all poynctes of religion, and hartye affection to
the maintenaunce of Chriſtes Kingdom againſt
open enemyes, and counterfait goſpelers corru-
ptyng the ſimplicitie of chryſtian religion, beſi-
des his vprightnes of lyfe, godlye conuerſation
and other qualeties mete for ſuch a perſonage:
cauſeth much lamentation for the lacke of him,
in the Church of Chriſt through out chriſten-
dom, at theſe dayes: And wyll procute a conti-
nuall remembraunce of him wyth honor amõg-
eſt the godlye vnto the worldes ende. This teſti-
monye hath Kyng Edward of famous memorie
vnder the greate ſeale of Englandgiuen of him
whych is in print at this daye extant in laten to
be

be ſene of all the world.

IHON ALASCO BORNE in Poleland a very famous and notable man, both for his honeſt vpryghtnes and innocēcie of lyfe and behauiour and alſo for his rare and ſingular knowledge in learning, &c.

¶ *The iudgement of Maiſter Ihon Alaſco of remouing the vſe of ſingular apparell in the Church miniſterie vvritten the 20. daye of September in the 5 yere of the raygne of Kynge Edvvard the ſixth: vvhich vvas as ſollovveth.*

FYrſt of all I affirme that in the Chirch of Chriſt, there are ſome thinges to be obſerued continually, ſome thinges are indifferent and free: other ſome thinges are by no meanes tollerable. Such thynges as ought continually to remaine in the Church, are the pure doctrine of the Prophetes, & Apoſteles, whych for the ſuſtenaunce of the ſoule are to be diligētly proponed to the ſhepe of Chriſt by rhe Miniſters of God, where vnto are adioyned the ſacramentes of baptiſme and the Lordes ſupper miniſtred accordyng to the Apoſtolik order, ſet forth in the writinges of the Euangeliſtes and Apoſtles to the which may very fytlie be annexed Eccleſiaſticall diſcipline.

I call thoſe thynges ffree whatſoeuer they be that ſerue profitablye and commodiouſlye to the miniſterye of the worde and Sacramentes, ſo they haue theyr originall ground in the Scriptures, haue no commaundement againſt them, cōtaine a manifeſt commoditie to the Chirch and

be voyde of tyrannie byndynge mens conſcien-
ces. Of this ſort are theſe, to aſſemble to geither
in the Church thys howr or that howre this
daye or that daye, to vſe in the adminiſtration of
the Sacramentes this kynde of prayer or that
kynd, the ſeuerall tymes in the yere to celebrate
the ſupper of the Lord, but ones or oftenar.

Theſe thynges that are vttarly to be remoued
from the church, are of two ſortes, ſome haue ſo
manifeſt impietie annexed to them, that they cā-
not diſceyue thoſe that are but meanelye inſtru-
cted in gods worde as are worſhipping of Ima-
ges, worſhipping of breade and wyne, propha-
nacio of the Lordes Supper, through the Maſſe,
praying to Sainctes, prayng for the dead, and in-
finit ſuch other mōſters, which Antechriſt hath
brought into the church of Chriſt, there ar other
thynges brought in by the ſame Antechriſt,
whych are much contrarye to chriſtian libertye
obſcure Chriſt, encreaſe hypocriſie and bringe in
pryde, and ſwellyng into the church, aud yet in
the meane whyle haue a certaine ſhew of profit
& comlines, of this ſort are the apointed faſting
days, choiſe of meates, muche ſingynge in the
church and ſuch as is not vnderſtanded, organe
playing, and vſe of church apparell, in admini-
ſtracion of the Sacramentes.

Now what great incommodities and hurt
haue crept into the church by meanes of euerye
one of theſe, and yet maye more crepe in, except
they be remoued I cannot at this preſent parti-
cularlye declare. I haue here onely to entreat of
the vſe of apparell, and to ſhew cauſe whie by
no meanes, it ought any lōgar to be borne with

of

of a godlye Magiſtrate in a reformed church of Chriſt, allthough many deuiſes inuented by wyttie heddes may be alleged, for ſome deffence thereof, but we regard not wyttie heades, but the Teſtimony of gods wyll.

Firſt of all I conclude that euen theſe garmentes are vttarlye to be remoued from the church as a deuiſe of man by that ground and reaſon whych Chriſt and the Prophetes and Apoſtles vſe in excluding or thruſting forth of the church as a pernicious thynge, all mens doctrines traditions or deuiſes. Polidore virgil, beareth wytnes thereof, it is a manner taken from the Hebrews that preiſtly apparell wyth couering of Altars, wyth other thinges neceſſarie for the vſe of the Temple, ſhould be conſecrated, and the garmētes appoyncted ouar to the Preiſtes, and others wythin orders, who ſhould put them on when they occupied them ſelues about holie thynges, whych Pope Steuen the fyrſt dyd firſt apoinct ſhould be done, amongſt oure Chirch men: for he ſayth, that in the begynning whan religion began to ſpring, Preiſtes were wont to put nothing more vppon them, when they went to deuine ſeruice, ſtanding raither to decke them ſelues inwardlye wyth verteus of the mind, and to caſt awaye affections and vices of the bodye, then to take on them new attire. Now thus reaſon I, and gather. Yf they changed not theyr garment or apparell whan they went to gods ſeruice, then they vſed none for theim that were admitted into the Myniſterie of the goſpell.

Math.15.

Colo.2.

Li.6.de inuent.

Paule and Barnabas were contented wyth laying on handes, Faſting and prayer, Paul dili-

gentlye preſcribing to Timothie, and Titus all the offices of A Biſhop, makith no mention of peculiar garmentes and other ceremonies. and that the vſe of apparell did not by and by goe ouer all Churchis, it is euident enough by the decre of Celeſtine the fyrſt Byſhop of Rome: whoſe wordes are theſe againſt ſuch peculiar veſture of Biſhopes. We are to be diſcerned (ſaith he) from the common people or other, in doctrine not apparell, in conuerſation not in habit, in puritie of mind not in attire: For yf we begine to geue our ſelues to nouelties, wee ſhall contemne and caſt awaye the order that the Fathers haue deliuered, and lefte vs and ſhall make a place for ſuperfluous ſuperſticions: wee muſt not therfore drawe the ſimple mindes of the faithfull to ſuch thinges, for they muſt rayther be inſtructed, then begiled, and mocked, neither muſt we deceiue theire bodylie eyes, but poure in preceptes into theire mindes. Thus far he, yet can we not denye, but as men bend, and inclyne to ſuperſticion of them ſelues: ſo ſome kynde of garmentes although verye ſimple and plaine had crepte into many Churchis before this mans dayes. For Syluеſter no doubt gaue the occaſion. But Carolus (called the great) finiſhed the matter as ſtories beare wittnes. Now it is made manifeſt that the vſe of peculiar apparell in the church or eccleſiaſticall perſones, is a mere deuiſe and inuention of men, and therfore to be reiected for this cauſe if there were no more.

They which wolde kepe thuſe of this apparell in the Church as a thinge inſtituted of God, refer the ſame to Aarons preyſthoode, but they

litle

litle for see what they say. For we knowe by the scriptures, that Christ is not a Priest after the order of Aaron, but of Melchisedech, & that Aarós pristhood was extinguished, and toke ende in Christe with all the parts therof, among the which we recken also the apparell. Therfore Christ the verie wisdome of the father vsed no new, or peculiar kynd of apparell in holie ministerye, neyther appoincted any other to be vsed. For that the figuratiue priesthod as a shadowe was perfited, and ended in Christ the one and onelye Priest. All they therfore that call agayne Aarons apparell into the Chirch, dishonor Christes priesthod, as though beynge the lyght it self, he nedid shadowes, neither wyll that excuse serue, to say that all Aarons priesthod is not called into vse agayne, but some parte therof onelye: but he that receyuith a parte, doeth not reiect the wholle. But all Aarons priesthode being a figure and shadowe is no doubt to be reiected, for that it is abrogated, and as many as do restore againe those thynges that the auctorytie of gods worde hathe destroyed and abrogated, are transgressers of gods lawe. Paule therfore well teachith, that the bond mayde is to be cast forth & hir Sonne, singnifiyng that all the bondage of the lawe is to be reiected, after the lyght of the gospell is spronge forth and risen, and he wyilith vs not to suffer our selues to be remoued from our libertye in Christ, now it is to playne that the doctrine and commaandementes of wharsoeuer kynd of apparell peculiar, in gods mynisterye is a trãsgression of gods lawes: For becausé Aarõs priesthode is called in to vse agayne.

If any man by occaſion of the firſt argument deny that the garmentes are a portion of Aarons prieſthoode, and ſay that they were by a certaine libertye brought in of the Byſhopes of Rome, to adorne and ſet forth prieſtlye ordar, yet ſaith he not enough why they may be lawfully retained, we knowe that the Pope of Rome is very Antechriſte him ſelfe, wherfore his prieſthode alſo is Antichriſtian, wherby Chriſtes prieſthod wholie is foyled and vtterlie troden vndar fote. But foraſmuch as the chiefeſt part of the prieſthod of the Pope conſiſtith in Ceremonies, Anointing ſhauing, Miters, and garmētes, for with owt theſe they accoumpt no man Byſhoppe, and they coumpt hym Byſhop whatſoeuar he be otherwyſe, that is ſet oute with theſe thinges, yt followith that yf we condemne the popiſh prieſthod, for that it is Antchriſtian, wee ought to auoid all the partes and notes therof alſo. For how can A godlie and Chriſtian hart, loue the marke of the blaſphemus popiſh prieſthode?

Where with Chriſtes priſthood is ſo greatlie contaminate and defiled. he therfore that hateth Antechriſt priſthod muſt hate alſo all the notes and markes therof. Againe he that loueth partes thereof can not hate the whole.

Moreouar yf we knowe that the Popes prieſthood, with all the notes and ſignes therof be Antechriſtes prieſthod, and euerie worke of Antechriſt be Satans worke, we muſt not promote and helpe it forward, but ouerthrow & deſtroy it, if ſo be wee wylbe workers together wyth Chriſt, who came to deſtroy the workes of the Diuell, as the ſcriptures beare record.

And

And let vs not thynke that it is lawfell for anye man to inſtitute, reduce or kepe in vſe by his auctoritie theſe garmentes, for all power is giuen to edifie & not to deſtroy, (as Paule ſayth) who in the ſame place ſaith, we can do nothing agaynſt the truth, but for the truth. And edefiyng is to build the faythfull vppon Chriſt, in fayth, hope charytie, and innocēcie of lyffe, cōtendyng alwayes to more perfection: but the garmentes promote or helpe forth none of theſe thynges: but raythere obſcure Chriſtes face, bryng in a certayne agrement wyth Antechriſtes priſthod, or raythere a backeſliding to the ſhadowes of Aarō from the bodye of Chriſt.

The truth is it for the whych Apoſtolike men and chriſtian Magiſtrates ought to trauell, and Chriſt is content wyth the ordinaunce whych he him ſelf hath left, neyther doth he any longar require ſhadowes: wherfore they muſt and wyll labore for it, not againſt it, by reuokynge thoſe thynges whych Chriſt hath deſtroyed and aboliſhed.

Furthermore Paule ſimplie admittith nothing into the Church but that which may edefie, (that is to ſay) encreaſe godlines peculiar garmentes in the miniſterie edifie not, therfore are they not to be borne. thoſe thinges that miniſter a certaine counterfait, or fantaſticall occaſion to godlines, do not by and by edefie: but they muſt nedes giue Chriſtians a neceſſarie prouocation vnto godlines. But garmentes contrarie wyſe partlie encreaſe hautines, and pride in them, that vſe them: partlie hypocriſie: partlye both twain: And to miniſter occaſion to hypocriſie, it is ve-

rye readie for them, yea it muſt nedes be. For yf that vertew be in thee, which thow imagineſt to be ſignified by the apparell, why by ſhewing of it doeſt thou take the reward of men? but yf it be not, art not thow a plaine Hypocrite? beinge indeed an other maner of man then thow pretendeſt to bee? And thow canſte not eſcape by ſayeng theſe priuat garmentes ſignifie no vertew in vs, but admoniſh vs as it were of our dutie and office. what then I pray yow admoniſhed the Apoſtles of their dutie and office? attire or the ſpirit of the Lord? the loue of the Chirch and Chriſt? doe they then forget their dutie, as often as they put theſe garmentes of? why rather meditate they not in the word of the Lord day and night, and therby mend their wayes, for that it pearceth the ground of the hart? when apparell, can moue onelye the owtward mā. What thing dothe Chriſt three ſeuerall times require of Peter, to be admoniſhed of his office, in feading his ſheeppe? ſuarly nothyng but loue.

Againe it is to be feared, leſt it brede an opinion of merite, or ſome ſuch other follye, that the dignitie of the Miniſter or Sacramentes, or preachinge the word is diminiſhed, vnleſſe theſe vnprofitable, and pernicious garmētes be vſed. this feare of mans merite alone ſhould moue vs that veſtimentes ought to be ſhutt out of the Temple with other ceremonies deuiſed by men. It is vngodly to giue ſuch occaſion of offence, or falling to the weake for whom Chriſt dyed. How eaſie a matter it is to put confidence in theſe thynges, experiēce hath taught vs ſo, that he that wayeth theſe thinges, and hath no conſideration therof,

may

may ſeme not to be free from the ſuſpicion of vngodlines, neither can they excuſe them ſelues, that it is known to all men, that there lyeth no good, nor hurt, in the garmentes, for though we graunt this, this knowledge was in theſe dayes, whē they were firſt brought in of the Byſhops: we are borne, not for our ſelues onelye, but wee ſerue the Chirch, and our poſteritie alſo: to whō to leaue Chriſtes religion verie pure, can not but be verie acceptable vnto god. No more whan he dyeth, wyllynglie leauith his children a Teſtament or wyll, vnleſſe it be throughlie perfect, that all occaſion of ſtriue maye be cut of. why ſhew we not lyke diligence, and fidelitie in gods Teſtament?

I know that ſome men bragg that the holie miniſterie is adorned and bewtyfied bye garmētes, but it is indede much obſcured and darckned therbye. For the apparell affecting and occupiēg mennes eies, do ſtay and hynder theyr myndes from the conſideration of ſuch ſpirituall thynges as are don in the ſacramētes, and drawe thē to delyghtes and pleaſures of the Senſes. Holy ſimplicitye commendeth and ſetteth forth gods ordenaunces. Examples make of our ſide, both of Chriſt, and the Apoſtles, and alſo the primitiue Church: which, it is more ſafe, more holye, and more profitable to follow, then to alter and chaunge, or bye doing otherwiſe to condempne chriſt. Here farther add I that which Paule hath noted of mennes doctrines, that outwardly, they haue a ſpice and ſhew of wyſdome through ſuperſticion, and hnmblenes of the mind, and hurtinge of the bodie, and not by any honor thereof

to the satisfieng or filling of the flesshe. At the length tyrannie is brought in, and the garment is put vppon men, will they nill they. And this tyrannie suerly makith that if a thinge be of his own nature free and indifferēt, it nowe ceaseth to be indifferent. Paulle in flat and plaine wordes forbiddeth Christians to submit them selues to suche superstitious tyrannie. If therefore ye be dead from the ordenaunces of the wo lde &c. and againe become not the seruantes of men. Is it not a verie hard bondage, and mere slauerye, to be driuen to a certaine kind of garment in the Church that sauoreth ether gentilitye, or heathnisshnes or Araons priesthodē, or els Antechrit stianisme and poperie that is so many wayes hurfull and no way profitable?

Collo.2.
1.Cor.7.

But what maketh vs, to delyght so to defyle our selues with popish filthines? whie geue we not that honor to Iesus Christs priesthode? which popish Priestes giue to Antechristes priesthode? There is nothing so small or light by hym preseribed, although it dissent or varie from Christ, which his obserue not verye superstitiously and precisely to the vttermost. Whye do not we agayne lykewise in all thynges obey Christ, contenting our selues with his naked and simple trueth?

To conclude, seing that Paule iudgeth it mete to abstaine frō all shew and aperaunce of euill, and we haue shewed that to prescribe garmentes in the administracion of holye thynges is in dede euill: for that it is a deuyse of men, they be partes or members of the Aaronicall or popysh priesthode, they edifie nothing at all, they brede

1.Thess.5.

hau-

hautines and pride, hipocrisie, and opinion of merit or deseruynge, what christian is he that wyll not iudge them mete to be eschewed and shounnid?

There are obiected somme thinges of the fautors and patrons of these garmentes, vvhich it shall suffice breiflie and in fevv vvordes to note and touch, for that they ouerthrovve not our reasones before Alleadged.

IN indifferent thynges we must haue regard to the weakenes of our bretherne, after the example of the Apostles. *First obiect*

A man may deny those thinges to be indifferent, which obscure Christes' pristhode, and of them selues engédre, stire vp, and cause nothinge els but hipocrisie, sectes, and pride, in the Chirch, hauing no originall or ground in the scriptures and yet are commaunded with tyrannie vnsemelie for Christianes. The Apostles are neuar readde to haue done such thynges as these are, that we falsely pretend not, or vainely cloke our selues with the godlye industrie of the Apostles to plant the Church of Christ. Againe seing that they them selues thinke mete to haue respect to the weak herin, whye graunt they not free vse hereof to the stronge and those that are stayed? And when shall the weake more better learne that those thinges are vaine, foolysh and hurtfull: then when they see them abrogated? How can the simple and ignoraunt thinke other wise with them selues, then that some godlines cõsistith in those thinges that yet remaine, when they see so manye other thynges whych were *Aunswere*

vſed in times paſt done awaye: wherefore weaknes is not releued & holpen, but hindered and hurt yf garmentes and ſuch lyke ceremonies be retayned and kepte, becauſe they be kepte in the opinion of the mynde, and by them mē meaſure the dignitie and worthynes of the Sacramentes.

Second obiection.

Agayne, they obiect the Magiſtrates law and decree in retaynynge garmētes. But I knowe our Magiſtrates godlines, wyſedome and forwardnes to be ſuch, that when he ſhall depelye waye, and well cōſidar the daunger and incōuenyence of theſe ceremonyes, he wyll reioyce that there be ſome that deſire to runne before in the law of the Lord, and to prepare and make the waye radye for other, that he maye reuoke and brynge all thynges to the ſinceritye and perfectiō of the Apoſtles ordre. they know that power and auctoritye is giuen them in the Church to edification, not to deſtruction, to ſtand on the truthes ſide to defend it, not to oppreſſe it. Seing this godlynes in our Magiſtrate is knowne to be willyng and readye, I wot not wheathet he can be blameles, whatſoeuar he be that wyll vndar cloke of his defence, tiranniouſlye defend mens traditiones, or thruſt them on other men againſt their wylls, contrarie to the Lordes commaundemēt. But thoſe thinges comonlye delyght and pleaſe much bettar, which wee our ſelues haue choſen, then thoſe whych gods lawes preſcribe. Neyther againe haue we here to feare any tumult, if mens preceptes & rules eſpeciallye being ſuperſtitious be remoued out of the chirch, wher bye we kyndle and prouoke the wrath of God.

But

But raythe nerar we ſhall come to Chryſtes inſtitution and orders,and the farthar wee ſhall departe or go frome Antechryſtes inſtitutions and orders,the more quiet peace and reſt of the Realme haue we to loke for.

That policie and wyſdom of mans reaſon (which ſeketh and promiſeth it ſelfe peace by vnlawfull meanes) is ficle ſliperie and deceptfull. Saul ſekynge gods fauor by the ſacrifices of the Amalachites whych were forbidden, caſt away hym ſelfe vnaduiſedlye. Ther is one way and meanes to attayne ſaſtie and health by. Yf we altogether tourne to repentaunce,beleue the goſſpell,walke in innocencie of lyfe,and reraine nothynge into the church, which eyther hath not the expreſſe word of god for it,or els drawe and take thence as out of a fountaine, his infallable and ſure grownd of beginynge. And then that trew Paſtors, and ſuch as be paynfull and diligent in teachyng, be placed and ſet ouer churches,dome, and enill Shepeherdes being excluded,and thruſt forth:ſo ſhall the Kynge and hys people florriſhe according to the promiſes of God,often repeted in the Prophetes.

Bullengerus Decade quinta ſermone nono.

IT is openly knowen,that our Lord in his firſt ſupper, and that the Apoſtles alſo in the celebratiõ of the ſupper, vſed A common and honeſt garment,therefore hit is not contrarie to the firſt inſtitution:yf the Miniſter go to the Lordes table arayed with his owne garment, ſo that it be

comly and honeſt. Suerlye they that are communicantes vſe no other garmentes, then their common garmentes: here had men nede to take hede that ſuperſticion creape not in, it ſemeth that the old Fathers vſed A cloke or an ouermoſt garmẽt aboue their common garment. But they did not that by any example they had of Chriſt or hys Apoſtles, but after the tradition of man. At the length thys ſtuffe that we ſee at this tyme, was gathered by following of the Sacerdotall aparell of the old lawe, and was caſt vppõ the Miniſters that wolde miniſter the communion, And *Innocentius* the third of that name doth not conceale that, But we haue learned a great whyle a goe, that the leuiticall rites and ceremonies are not onelye abrogated, But that they ought not to be brought againe into the Church by any man. Therfore when as we lyue in the lyght of the Goſpell *and not in the ſhadow of the lawe, by good right we caſt away that Maſſely, and leuiticall apparell.*

Bullengerus in the vi. Chapter of the beginning of Errors.

THe Fathers of old time, had vſed a playne garment, and not greatly coſtly, which they vſed in celebrating of the ſacramentes and other gods ſeruice, for the moſt part they were couered with an ouermoſt garment: whiles the Miniſter went about to ſerue the Chirch at the table of the Lord. For of olde time the Prieſt was couered with that garment, which ſeemed to euery countrie moſt honeſt, whileſt he did conſecrate and deuide the bodie and blood of the Lorde.

Lorde. But the ſtuffe that is vſed now a dayes, was fet from the Iewiſh prieſthode, as Rabanus is the witnes, which in the fitſt booke of his inſtitutions and the xiiii. chapter, and in thoſe that followe doeth diligently declare, how that thys attire in all poinctes is like vnto the apparell of Aaron. And *Innocentius* the Pope (for this atryre vtterlie *vvomanishe and lyke vnto maidēs playes,*) was ſo bold as openly to pronounce and giue ſentence, that not all the cuſtomes of the lawe are not aboliſhed or put downe. And theſe doth he wright in the iiii. booke and iiii. chapter, of the miſticall ſacrament of the Altare.

Muſculus vppon the ſecond Chapter of the Epiſtell of Sainct Paule to the Epheſianes.

IN this our age, there ar ſome that earneſtlye go about, that the partes that are at debate ſholde be brought vnto vnitie, but they erre in that wheras they *goe aboute to ſeke it not in Chriſt* whych maketh, them one that ar at debate. But thinke not that vnitie may be gotten after this manner, that we ſhould go back ouer vnto thē, and returne, and be made Papiſtes agayne, but by this way trew vnitie can not be gotten, whyche *can not conſiſt but in him that maketh of both one.*

Blind ſekers of vnitie.

The ſame Muſculus vpon the ſecond Chapter of the ſecond epiſtell of Sainct Paule to the Corinthians.

IS it not the office of a Shepherd, to brynge home agayne into the way ſhepe that ſtray abrode, whether they will or no, leſt they ſhould

periſhe? I anſwer that we do nott wtch or ſpeak agaynſte the lawfull office of trew Paſtores, whoſe office is to bringe agayne into the way, but againſt lordſhippe whych firſt Chriſt, him ſelfe ſpake againſt & reproued: the 22. of Luke. And afterward the Apoſtell Peter in the 5. chapiter of his former epiſtell, and god him ſelfe in the old teſtament reproued in falſe Shepherdes whyche playd the Lordes, to cruelly ouer his ſlocke. A trew Shepherd ſeketh his ſhepe that ſtrayeth away, when he hath found it, he layth it vppon his ſhoulders leaſt it ſhuld periſhe. But a falſe Shepherd kylleth and deſtroyeth: ſo our *Lordes of churches* do not inſtruct and teache thoſe that they iudge to erre in the Chirche, *becauſe they can not, may becauſe they care not*, but wyth commaundement conſtreyne them to deny the truthe that wyth theyr violence they may bryng to paſſe what they wyll and wyth tormentes cõpell them to recant and cruelly kyll them that wyll not. Is not this to be Lordes ouer oure fayth in the Churche of Chriſte? *For vvhat other thynge is it to play the Lordes then not by the lavv, and lavvfull powver, not for the profit of the Subiectes, to commande thoſe thinges that ar vvyght and lavvfull* but euẽ at theyr commandement, for theyr owne luſt and pleaſure, to exerciſe lordſhippe ouer theyr Subiectes, and to ſhew the preminence of theyr ſuperioritie to a poinct whatſoeuer they lyſt, to be beleued, and done, and that with high lookes, and great pride and wyth cruell threaninges, to exhort in all thynges obeydience of all men euẽ moſt ſeruile and fulleſt of ſlauerye, and require the ſame to be performed againſt the cõſciences

Have Lordſhip inſpiritual matters is.

of

of the faithfull people. If the Lordes of the Chirches be free from this kynd of lordshippe let thē restore the free cōsciences of faithfull mē againe from the yoke of mans auctoritie and let them abyde in the christen libertye wherby they are not the bond men of mē, but his, of whom they were bought agayne with a greate price or ransom.

Musculus vpon the xxij. chapiter of Sainct Mathevv.

WE see here how men sho'd obey Magistrates, and what difference they ought to put betwene God and the Emperor for all though he be the officer of God, there is one thinge that is dew vnto him, and an other that is dew vnto GOD: Therfore we ar taught hete ij thinges. The first is, that the seruantes of God not only may, but ought to obey the Magistrate. the Apostles did teach this Roma. 13: and, 1. Pet. 3. The second thinge is, that there is one thinge dew to the Emperor and an other dew to God. It *that is erthlye is devv to the Emperor, and it that belongeth vnto religion is devv* vnto God. In erthly thinges we haue the Image of the Emperor in A coyne, which teacheth what we owe vnto the Emperor. Againe, we bere in our soule by the sealinge of Christ and his holie spirit beinge signed or coyned through baptisme and haue therebye the inscription of the name of Christ whereby we are taught what we owe vnto God. God forbiddeth not vs to giue vnto the Emperor it that is dew vnto him. Thē were it not great wickednes and vngodlines yf that the Emperor wold

VVhat dew to God, whar to Princes.

not ſuffer it that is dew vnto God to be giuen vnto him but will take it vnto his owne ſelfe?

Muſculus in his comune places in the Chapter of Magiſtrates.

The ciuill Magiſtrat can do nothing without the word of God.

BY conſideryng of theſe thinges it appereth plainlie, although the care and chardge of chriſten religion belonge vnto Chriſtien, Magiſtrates, yet for all that, *it belongeth not vnto them* without the word *of God to ordeine any thinge.*

Muſculus in his comune places in the title of the Miniſters of the word.

IT is therfore out of all doubt, that it was ordeined by the Apoſtles in the firſt and apoſtolick Church that the elders of the Church, *Epiſcopountes*, (that is to ſay, they that haue the chardge of the Lordes flocke) ſhold exerciſe the miniſtery of teaching and gouerning by their comune labor, and that they ſhold be as a man wolde ſay, akephaloi (that is to ſay ſubiect to no hed and Preſident) of which ſort euen at this time ſome Miniſters of the word ar found in ſome Chirches, emongeſt whome none is found ſuperiot or hygher then ar other in office, and in power: although one be more excelent then an other, in learninge, in the gifte of eloquence, or wiſedom. But after the times of the Apoſtelles (as Sainct Ierom ſaith) when there roſe emongeſt the elders of the chirch diſſentiones and ſchiſmes or ſectes and as I do iudge when as that temptation of ſuperioritie or hygher auctoritie entred into

into the mindes of the elders: Shepherdes and Teachers litle by litle, ſome one of the number of the elders began to be choſen, which was made preſident aboue the reſt and he beinge ſet in a higher degree was named a Biſhoppe, and ſo he alone toke that name vnto him, which before, other had comune with him. But wheather that cowncell did profit the Church of Chriſt, or no, that ſuch Byſhoppes ſhold be made, which rather by the couſtome, thē by the trueth of gods ordinance, ſhould be brought in and be of greater auctoritie then Elders: it was better declared in times folowinge, then it was ſithence *vvhen this cuſtome at the fyrſt vvas brought in, for wee may blame that cuſtome, for all the hygh pride, ritches, tyrannie, and corruption of all Chirches of Chriſt, vvhich theſe princely and knightlie Bushoppes haue, and do novv exerciſe. Which thynge if Ieremie had ſene, doubtles he vvold haue knovvledged this councell to haue bene, not of the holy ghoſt, to take avvay diuiſion* as was pretended, but Sathans councell, to deſtroy and to waſte the old Miniſters of feading of Chriſtes flocke, whereby it might be alſo brought to paſſe that the Chirch ſholde not haue trew Paſtors, Doctors, Elders, and Biſhoppes, but vnderneth the viſers of thoſe names, idle bellies, & myghtie Princes, whych not onelye wyll not preach thē ſelues, and feade the people of the Lord wyth holſom doctrine, but wyll not ſuffer the flocke to be fed by any other, whych thynge they do by great violence.

Howe Biſhops riſe vp.

Muſculus alſo in the ſame place vpon the ſame matter intreatinge of the powver of Myniſters.

THis matter hath bene wonderfullie toſſed with a continuall contẽtion through them which hath more aſpired for preeminence, and gaped for the ſupreme powver, then haue gon about the lawfull exerciſinge of the miniſterie, for they deſired rather to be Lordes in the chirch then to ſerue it. And at this preſent time, the moſt part of them which caſtinge away the tyrannie of the Byſhoppe of Rome, will ſeme to haue brought the Chirches ageine into the libertie which was purchaſſed by Chriſt, ar aſſaulted with this temptation. Theſe, beinge otherwayes good men, and exerciſinge faithfully and diligently the office of teachinge: *ſuppoſe that by this meanes, they ſhall profit the Churches, if they deliuer the Miniſtry of the vvord from contempt and deſpicinge* (which hit ſuffereth now in all places) *and vvolde reſtore it to the old honor againe.* But *on the other ſide, there ar* other not euell men, but alſo well learned and workers in the word of God, that ſtand vp againſt theſe, beinge afraid leaſt through the ſtudie and zeale of theſe men, not beinge ſufficientlie circumſpect, and ware, the dooreſhold be opened by litle and litle to brynge into the Chirch againe the olde Lordſhippe (that is) leaſt they by their auctoritie which they haue of the Miniſterie of the word might open the way to falſe & vnfaithfull Miniſters to abuſe the powver that is defended and brought in againe by them to the contrarie. And they ſuppoſe that this feare is not in vayne, whilſe they conſideringe the beginning

O poſtillick B. that wold be woth proud Lordes and humble. Apolie.

Some men mark, and ſome trie the Lordſhip, what it is.

ginninge of the popish Lordshippe, call to remẽbrance vnder how bewteous a pretence, and by the zeale of great and holy men, by and by after the time of the Apostelles it was brought into the Chirches. *And a litle after he saith*. It is plainly to be granted at the beginning that some power was giuen vnto the ministery of the word and to the dispẽsation of the mysteris of God which is profitable and mightie to edification, yea and necessarie for our saluation, which is through Christe, and that is ment by the way of a similitude of Christ him selfe when as in the xxiiij. of Mathew he saithe who thinkest thow is a faithfull seruant and a wise. Whom the Lorde hathe made Ruler ouer his housholde to giue them meate in time? he meaneth that he wolde giue vnto his Disciples such power ouer his Chirch as they haue to whome the whole housholde is committed of the good man of the howse, that they shold giue thẽ sufficient meat. & Marke 13. Euen as a man that goeth into a far countrey leaueth his Howse and hath giuen power vnto his seruantes and hath apoincted euery man his office and hath giuen chardge vnto the Porter that he shold watche. Watch ye therefore, &c. Doubtles he spake these thinges vnto his Disciples, to shew what sholde be their condition, in the Howse of God, after *that he had departed from them to* Heauen

VVheather was this cõmission cõmitted vnto Princes only, or only to the Disciples of Christ and their successors or no.

And a litle after amongest 3. powers there is one thet is called potestas iuris, that is the power of ryght, whereby a man hath lordshippe ouer his owne substance, whych is not subiect vnto an other mans ryght: This power of ryght is gi-

uen of God the Father vnto his ſonne Chriſt, for he ſayth all power is giuen vnto me in Heauen and in Earth. Peter taketh away *this power from the Miniſters of Chriſt when* he ſaythe, exerciſinge lordſhippe 1. Pet. 5. and the Apoſtell Paule refuſeth it, ſaing we ar no Lordes of yowre faith and he exhorteth faithfull men that they ſubmit not them ſelues vnto them which wyll exerciſe lordſhippe ouer them, when he ſayth be ye not made the ſeruantes, or bondmen, of men, wherfore they that chalenge vnto them ſelues this power in the howſe of God for that end that they ſhall not be ſeruantes of Chriſt but Lordes of the Church, *ar eniuryous and do vvrong to the maieſtie of Chriſte and alſo to the libertie of the Church.*

S. Peter taketh away all dominiō and lordſhippe from the elders of the Church, therfore he grāteth none neither to the P. neyther to any B of his making.

VVhoare iniurious to the maieſtie of Chriſt and to the libertie of the Chirch. who pertayne vnto the kingdome of Antechriſt.

As many as do this vtterly perteyne *vnto the Kingdome of Antechriſte, vvhich occupienge the place of Chriſt in the Church and chalenging all his auctlhorytie* not onely for this cauſe that he is contrarie to Chriſte but alſo for that he thruſt him ſelfe into the Church in ſtede of Chriſte is iuſtly called Antechriſt that is the aduerſarie and alſo the vycar of Chriſt for euen as he is called Antiſtrategos not only that is againſt the chefe Capitaine but he alſo that thruſt him ſelfe by vſurpation vnto the ſouldiees to be theyr chefe Capitayne and braggeth of his office.

No greater hinderaunce to ſaluacion to faith thē the counterfet auctlhoritie of falſe Prelates.

Rodolphus vpon the 22. Chapiter of Mark.

THere is no ſtrōger or greater hynderaunce vnto ſaluatiō, and to fayth, then is the counterfait auctlhoritie of falſe Prelates, confirmed by the

the preſcriptiõ of long time, for by the reuerence that men haue vnto them hit is brought to paſſe, that men dare not depart from them, euen for the errors that all men ſpie in them, becauſe that the commune people dothe knowe, that ſo manye hundred Years, emongeſt all men, of euery order and place, haue had them in ſuch honor, and ſo greatlie regarded.

Long tune is the maintainer of errors the word is the bewraer of them.

A litle after in the ſame Chapter.

THe Papiſtes do ſaye that they are not raſhlie to be prouoked to angre whych are defended by the publique aucthoritie of Kynges, whoſe angre to ſtyrre vp againſt any man is very ieopardous, but I anſwere that ſuch men ought not to be afrayde of any perels whom God hath appoincted for to be Kepers and Defenders of the publique health or ſaluation. And we do knowe that the falſe Prophetes haue euer had thys good Lucke, that they haue had Kynges and Princes to be theyr Defendors and protectors. And yet for all that, neyther the Prophetes, nor the Apoſtles gaue any place vnto them, becauſe the commaundement of God droue them vnto this, that they ſhold with ieopardye of their lyues ſtoughtly both wythſtand them, and theyr Patrones, or Defendors. And theſe wordes of God which he ſpake vnto Ieremie are well knowne. Be not thow afrayd when thou ſeeſt them, leaſt I deſtroy the, whyleſt they loke vpon thee, for behold, I make this day, a well defended cytie, a Pyler of yron, and a braſen wall, againſte the Kynges of Iuda, againſt the Princes and the

Such as are made defendors of the publicke health of the Chirch muſt not feare kinges

Falſe Prophetes are euer defended trevv Prophetes but ſyldom.

Prieſtes of the ſame: Therefore there is no cauſe whye they that are gods officers ſhold feare the tyrnnnie of the world.

The ſame Rodolphus a little after in the ſame chapter.

CAuete a Scribis inquit. Beware ſaith he of the Scribis in dede it is but A ſhort ſentence, but ſuch a one as many men doubtles thought vntollerable. For he ſpeaketh of them, which for the ſpace of many hundred yeres occupied the chiefe place in the Church. To whom God, had committed his lawe and the key of knowledge (as it is ſayde in another place) which alſo ſitting in the preachinge Stoole of Moyſes, gloried much, that they did ſuccede the old Prieſtes and Prophetes, and occupied their places, yet for all that Chriſt moueth his Diſciples, that they ſhold beware of them, that is to ſay, that they ſholde not *knowledge them to be their Paſtors, but rather that they ſhold depart from them*, for ſo Sainct Peter the Apoſtle ſemeth, afterwardes to expound theſe wordes, when as he ſaieth to them of Ieruſalem that axed counſell of hym ſeparemini a generatione iſta praua. Seperate or depart your ſelues from this crooked and froward generation. But what other thinge was this then to make A Sciſme or ſedition vnto them, which vntill that time ſemed to be knit together by Agreable conſent emongeſt them ſelues, but as euery concord and agrement is not good, ſo euery deuiſiõ, or diſſent is not euill, and as they offende which agree together in it that is euell, ſo they deſerue no ſmall praiſe

The people muſt depart and not acknowledge the Phareſes for Paſtors.

Ieter might ſeme author of ſciſme.

VVhen cõcord is euill and VVhen diſſention is good.

praise which disturbe and breake vp such concorde and agrement, that they may learne to cõsent vnto the trueth, which before did conspire and agree together in lyes.

The same Rodo'phus vvritynge also vpon the same Chapiter sayeth.

THe Pope calleth home againe from banishment not only the Iewish ceremonies, but also the ceremonies of the Gentiles, and he putteth them to death that desiar, to enioy the christian lybertie: And a little after he sayeth, Euangelio omnis in religione imaginum vsus prohibetur, quem simul in lege & Prophetis damnari certum est. In religion all vse of Images is forbydden by the gospell: whose vse also is condemned without all doubt, in the lawe and the Prophets.

The same Rodolphus vpon the first Chap. of the Apostoles Actes.

THere ought nothynge to be preached, or taught in the Church, sauynge onely such doctrine as was deliuered by the holy Ghost: for the Chirch or cõgregation is the howse of God, in the which the voyce of the good man of the howse ought onely to be heard, and all thinges ought to be ordered accordinge to his appoinctment. And a little after he sayeth we do gather that the Kingdome of G O D ought to be set a broade and defended, *neither vvith carnall vveapons, neither by the strength of the Princes of this vvorlde.*

Reformers of religion must not bring in superfluous rites abolished.

But with the preachinge of the word wherwith the ſpirit of Chriſt, vſeth for to worke ſtrongly in meus mindes. The ſame Gualterus vpon the xiiij. Chap. of the Actes, if that the Apoſtles durſt not take vpon them ſuch auᵭthoritie as to go away from Chriſtes commaundement, and to thruſt new traditions vnto the Churches, doubtles their raſhnes and preſumption, can not in any wiſe be accuſed, who at this tyme, vnder their name and pretence dare ſo vnſhamefaſtly do it.

The ſame Rodolphus vpon the 2. of Saincᵭ Marcke.

VVho are Deſtroyers of religion.

THis is alſo to be marked, that mans traditiones can neither be ioyned, neither he made to agree with the goſpell. And they that go about that purpoſe, do nothinge els, but by litle, endeauor to ouerthrowe all religion: for emongeſt theſe there is great diſcord, but where as Chriſt is allowed, who is made vnto vs of God, the right wiſedome all the wiſedome of man muſt nedes giue place with all his traditiõs And a litle furder, he ſaith.

A litle popiſh leauen marreth all religion.

As in huſbandry hit is conuenient, that the thornes and brambles, ſhalbe firſt plucked vp by the rootes, if thow wilt haue any ſede to growe and to bringe forth fruite, ſo except, all thynges be taken away euen at once, it can neuer bringe forth worthie fruites. For of ſmall remnauntes that abide behinde we ſhall ſee greate heapes of errors to ſpringe vp, wherefore thoſe commaundemẽtes that were giuen for the pulling downe of Altars, & breaking of Idoles in peces appeare

yet

yet ſtill. Which GOD wold ſo earneſtly to be kept, that he wold, that the very golde, which was ſometime conſecrated vnto Idoles, ſhold be caſt away and be burnt. And in diuers places certaine Kynges are reproued and blamed, which haue beſtowed no euell or ſmall labor, in reforminge of doctrine & religion becauſe they leafte vnput downe, or not deſtroyed, the high places which ſome called Chapells, which before their times, were the Shoppes or worke howſes of falſe worſhippinge. And wold to God there were not now exãples in this oure tyme whych ſufficiently teache vs how ieperdous a thynge hit is that there do remaine ſom remnauntes of inſtrumentes of olde ſuperſticion, for they fetch from hence occaſion to ſinne, whych vnder pretence of the goſpell ſeke theyr owne profit. Furthermore there is giuen hope to men, that are ſuperſticious that theyr ſuperſticion ſhalbe reſtored agayne. Which wyth ſtand the reformation of the Church. Therefore, all Miniſters and Magiſtrates ought diligently to take heede, and marke this ſentence of Chryſt, that wee go not about to ſewe the newe or raw cloth of the goſpell to ſuperſticions, whyche in dede are an olde and a rent garment, but let vs vſe greate diligencie and vnceaſeable zeale to ouerthrowe them.

Keapinge of olde rites maketh Boner and the wicked hope well.

The ſame Gualterus vvrytynge vpon the 7. chap. of the Actes of the Apoſtles.

THe primitiue church, as we ſee here, had her diſeaſes, neyther are they lyght treſpaſ-

ses neyther small faultes, which are here rehersed, but horrible faultes, they put difference betwene Nation and Natiō, they are diuided with factions, they occupie contention and that not preuely, they bewray the bytternes of theyr mindes most wyckedly by theyr murmuryng. Therefore we see that the primatiue Church was infected wyth that synne, for the whych many thowsandes vnder Moyses were ouerthrowne in the Wyldernes.

The same Gualterus vpon the fyrst chap. of the Actes of the Apostles.

THerefore it is an vngodly, and a tirannicall rashnes of them, whych, thinke that they may make newe Articles of the fayth, and to thrust into the Church traditiōs by the aduise of mans reason.

¶FINIS.